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PROCEEDINGS of the VERMONT *Historical Society*

The Retrospect of a Pioneer in the New Hampshire Grants
The Second Conference of Lake Champlain Historians
Folk-Songs Recorded in Vermont in November, 1939
List of Publications—Vermont Historical Records Survey
Postscript

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SEPTEMBER
1940

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Proceedings

of the

VERMONT

Historical Society

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1940

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In our December issue we hope to be able to turn to the life of Seth Warner and add a bit to the stature of the Vermonter whose real worth has been shadowed by the more colorful Ethan Allen. In addition, belated reviews of important books will be offered and the general but final plans for the coming celebration in 1941 of the admission of Vermont to the Union.

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PVHS

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NEW SERIES SEPTEMBER VOL. VIII No. 3

THE RETROSPECT OF A PIONEER IN THE NEW HAMPSHIRE GRANTS

By REUBEN SPAULDING
An Early Settler in Sharon, Vermont

In the eighty-sixth year of his age, over one hundred and seventy years ago, Reuben Spaulding "set himself down" in his home in Sharon, Vermont, to write his memories of a long life as a pioneer. A justice of the peace in Sharon, he found himself with blank pages left in the papers in which he recorded his official acts, and he proceeded to fill the pages with his reminiscences. In his childhood he had not learned to write until he was nine years old, and he had been in school only two years because poverty prevented his mother from supplying him with inkstand and paper. Here, however, in his old age were paper a-plenty and the experiences of over eighty years to fill it far fuller than marriages in a sparse population could be expected to do. With the old pioneer's story, we close for the time being the series of diaries and journals with which we have been exploring the past. We have, of course, inserted the subtitles. The original manuscript of Mr. Spaulding's sketch of his life is in the possession of the Society. Editor.

REUBEN SPAULDING SET HIMSELF DOWN WITH PEN IN HAND

Sharon July first 1844

I AM this Day 85 years and 7 months & 16 Days old & have Set myself Down to give Some Account of my Predesessors. I Shall go no farther Back than what has fallen within my own knowledge

Respecting the Family of my Grandfather & Gran Mother, Epraim & Abigal Salding [*Ephraim & Abigail Spalding?*] and their Fammily. they Lived & Died in the Town of Plainfeild in Connecticut. they had ten Cildren [*Children*], Eight Sons & two Daughters. my Father who was one of the Sons Died when I was but one Month old. five of the Sons & the Daughters Lived & had Large Fammilys with which I was well Aquainted. my uncles & aunts have all Died some years ago. their Children are all gone from the place where they were Born. what of there posterty [*posterity*] are Living & where they are Scattered Abroad in the Earth I Cannot tell Excpt the Brach [*Branch*] of my Fathers Fammily, having the Reccord of my Father & Mothers age & Marage Before me.

He Wrote of His Father, Whom He Could Not Remember

My Father was Born in the Town of Plainfeild in the State of Connecticut in the year Feb: 24th 1727. my Mother, Mary Peirce, was Born in the Town Above S^{d}. November 15th 1728. they were Married October St [*1st?*] 1727. My Father, as I have Learnt from others, when young was put to to [*sic*] School at Lebenon Cran k [?] under the Instuction [*Instruction*] of Doctor Eleazar Wheelock who was Afterwards President of Dartmoth Colledge. he their fitted for Colledge but on Accout [*Account*] of Marring [*Marrying*] went no further in his Studies but soon Removed to A Town In Connecticut then called Caanan & theire Comenced school keeping. how Long they continued in that place I Cannot tell but I Judge not Longe.

A Broken Home and a Problem Child

They Removed from Caanan Into A Town Called Number one in the State of Massachusetts but Now Called Tithingham. here in this Town I was Born Decmber 15th 1758. My Father Died when I was But one Month old. my Mother Left with five Small Children and under Distresed Curcumstances, her Childrin Sick, one A Boy of 4 years old Died in the Cource of the winter, Not being Able to take Care of herself and Family where she was, Being in A New Country & more than A mild [*mile*] from any Neighbours, it made her Sittuation Distressing, So that She with her Children, 4 in Number, the Next Spring or Summer Returned to Plainfeild, her Native

place, Among her Friend[*s*]. the one, A Daughter, Next to me went to Live with her Grandfather Spalding Lived their untill About 4 years old & thiere Died. I had one Sister Left was the oldest of the Children About 10 or Eleven years old & one Brother who was put to Live with a man untill he was fourteen & Lived their [*until*] his time was out. my Mother went to keeing [*keeping*] house. my sister & myself we Lived to geather untill my Sister was Married April 1769. Previous to this time while Living with my Mother & Sister I was Left much of the time to the Care & goverment of of [*sic*] my Sister. my Mother being a Taleoresst & worked Abroad, I was Left to the Care of my Sister. She being young the Consequence was I became A very ungovernd Child. when old Enough to go to School I was what might be Called a very Bad & an unlucky Child an often sufered much be [*by*] being survearly & hardly Corrcted, espechly when Eight or nine years old, all which Did me but very Little good But Rather made me grow worse. what I sufered in two winters By Cruel Treatment by my Master would in this Day make one tremble. When on my the [*sic*] Ninth year of my age I had not Learnt much that was good but Learned much that was Bad.

A "New Light" Teacher

About this time of my age I went School to A mr Miller who was Called A Sepperate or New Light Minester who was an Exclent Teacher & A very Pious and godly man. he began his Conversation in this Manner. he Reminded me of A poor Fatherless Boy & he had heard much of my Being A Fatherless Boy badly Abused at School but he ment and make me A good Boy. at this time he asked me if I Been taught to write. I told him I had not, my Mother was Poor & had Never furnished me With paper & Inkstand. he Says to me, you have Been to School Enough to Been A good writter. he says, I will find you with paper & Inkstand & you may be Larnt to wite [*write*]. he gave Some Good Advise & told me how I must Conduct in Scholl. I Began to think I had found A Friend in my New master and so he proved to be. he Did much in Cultivating my Morrals & gave much Religious Instruction. by his Labour with me my Morrals were Improved & and I made Rapped Improvement in Learning, So that I Can truly Say that I was Indeted to the two winters Instruction that I Receved from him for Nearly all the

Eddecation I Ever obtained as I never had much oppertunity of Schooling After wards. Much of the Instruction from this Pious man I Remember with gratitude to this Day.

Off to the Grants: "Trying Seans" of Pioneering

My Sister Married to Ebenezar Parkhurst of of [*sic*] Plainfield on April 1769 he bigun A settlement in Sharon on the New Ha[*m*]pshere grants. I Lived through that sumer with with [*sic*] my Brother Inlaw[*'s?*] Brother in Plainfield.

About the first of September in 1769 he with my sister & myself Left plainfield with weeping Eys & Sorrowful hearts at parting with many of our Relations & Friend[*s*] for this Desolate Land the Town of Sharon where thier [*were*] But A very few Fammilys. thier goods were Conveed [*Conveyed*] by Land to Northfeild & Transported by water up the Connecticut & White River to the Place of Destination. my Sister was a very weakly & feable Person. we Rode on horse Back. I Rode bihind my Brother on a Pillion. my Sister Rode Alone A part of the way But she [*was*] so weak & feable She had to Ride behind her husband on the Pillion a Considerable part of the way and we had Got to the Mouth of White River in Hartford. here was A trying sean to witness. the goods that were going up the River in A Boat the Boat was upset and the Goods that would Float were floating Down the River. there men Some wading & som in Canews A Picking up the floating goods. I beleve the most part were saved but some things were Lost.

The Cabin in the Wilderness

we this Day Arived to Sharon and put up at Joel Marses [*Marsh's*] for the Night, our new [?] home being four or five Miles up the River and no family between. the Nex[*t*] Day, being the 18th of Sept 1769, we Arived to the Place of our Abode, being A poor Dirty Log Cabbin, no floor but A wet Muddy Place. my Sister So weak and feeble She was scarly [*scarcely*] Able to Stand on her feet and not a Comfortable Spot to Seat herself.

What Toung Can Describe our feeling hiere in A Loneson wildrness, No settlement Above us heire. I was with my Sister in in [*sic*] Trouble. thus was I Sittuated away from Schools, from Meetings & from Religious Instructions & Every advantage of obtaining usefull knollege. But Rather Indulging Sabbath Breaking

and other habbits that was not good such as as [*sic*] Profanity, giveng a Loje [*Lodge*] to to [*sic*] the Corruptions of a Depraved heart. almost Itirely [*Entirely*] forgeting the Instrction of my good School Master I Betook myself to Reading but not the Best of Religious Book[*s*] but Rather Novels, but I Still Imprved in Reading & Did not Neglect to Atend to my writing. thus time Pased Along with me for two years or more of my Living with my Brother in law.

Learning to Cipher: Conviction of Sin

my Brother & Sister were far from being Pious or Religious So that I Did not Recive much Binefit from their Instrction. Being Abought thirteen years old I began to think much of the Iportance [*Importance*] of having an Edecation but Means to obtain I had None. About this time of my age thire was A mr Benjamin Parhurst Married A young woman which was A Near Neighbour of mine & Attended the school that I Did. they Came to Live Near by where I Lived. the said mr. P. told me if I would find Candles he would Learn me to Cipher by teaching Evinings through the winter. I Brought [?] my Tallow & found Candles and athended the Eveing pritty much through winter. I made good proficiency [?], Learnt the Ground Rules and the Rule of Three. this proved to be of Great Advantage to me in After Life. Having Such A Desire for for [*sic*] an Edecation I Bigan to turn my mind sireously to the Subject of Religion, to Reading my Bible & other good Books. I soon had my mind So Arrested by D vine truth as to Learn that I was A Great Sinner. my Conviction encreased and I grew More & more Alarmed at at [*sic*] my sittuation. I betook myself to prayer & Reading & Studing my Bible but the Bible was Against me. I Could find Nothing But Condemnation and A Fearfull Looking for of Judgment & Divine [?] Indignation. I praed much but found no Reliefe. the Burden of my prayr was that I might have Greater Convictions, that hell might be Laid open before me & Destruction without out [*sic*] A Covering and when my Convictions Seemed to be in any Degree wering of [*wearing off*] I would be greatly Alarmed and Earnestly Pray for theire Return. my Distress at time[*s*] would be very great but I had no one to Break my mind to or to tell my Troubles to and God Seemed Not to hear me only sending or Impresing Deeper Conviction on my mind. I Studed my Bible, Commited much to Memery to wit

Christ Sermon the Mount, the 25 [?] of Mathew & much of the other parts of the Bible. I had some very good Books, John Masons Sereous Advise to youth & the Memmors of John Teneway and Some Exelent sermon Book[*s*]. I had But very Little time for studing [*studying*] Except in the Evening by the Light of pine torches or fire Light. thus I Contined the greatest part of the time untill I was fifteen years old. all this time I grant [?] of the great salvation By the Lord Jesus Christ.

Failure To Enter Dartmouth

I for time past had it in Contemp[*l*]ation of going to Dartmoth Colledge and Entering as A Charratable Scholler as had Been the practice of the Colledge to take such scholler[*s*] and Edicate [?] them for Misionary.

Accordingly when fifteen years old I got SqrJoel [*Marsh?*] of Sharon to go with me to the Colledge to see if [*I*] Could be Admited on such terms &ct, Eleazar Wheelock Being the President, he Being formmyly Aquanted my Father at Libenon Cran k [?]. he Expresed much Frienship & Simpothy Giveing me Good Advise and told me the times were So Changed that they had Done Receiving any on those Conditions, that the funds from England for that perpose had stoped.

Period of Dejection

Now Comes the Trying time. Disopointed, my hops [*hopes*], Blasted as to geting an Edecation, No way nor Means by which I Could Ever obtain it, the only Alterative [*Alternative*] I had was to Return to my Brother in law where I had Lived, worked hard & Curced [?] hard and where I had the Sceans of Troble as Before Related. my Disopointment was so great that that [*sic*] it put my mind into A very bad Situation. I Lost my Realish for Reading. I Left of [*off*] Praying, Dismised my Convictions Promising myself at Some futer time I would Call for them & that I would so Live A Sober Morral Life—a Dreadfull Delution [*Delusion*]. my Religious Morality was Like the Morning Cloud & Early Dew that paseth away. I Soon fill into my old sinfull habbits & not knoing what to Do, my Brother & Sister wishing to have me Live with them & Continue in their Service untill I was Eighteen or Longer, I made a Bargain to stay.

my Brother Agreed to give me A hundred Acres of Land, Sharon, & two Suits of Cloaths but no Schooling. I Agreed to Stay with him untill the first of may After I was 18teen on my part. I Agreed if I Left him before my time was out I was to have Nothing for my work. No writing[*s*] were Made or any Evidences Called to witnes the Contract made by us, the Bargain fullfilled to Muttial [*Mutual*] Sattisfaction on Both Sides. the Day my time was out he presented me with a warrantted Deed of the hundred Acres of Land on which I now Live & have Lived the Most part the time Ever Sence. he was oweing Enough to Come to Cow & soilage [?] of Cloathing. he Gave me A pair of Likly [*Likely*] yearling. He Likewise made A present of A good Shoat to me. thus was I furnished to Set out A new in the world, my Land being A one miled & ½ from where I been been [*sic*] Living.

A Young Homesteader

Now begins A A [*sic*] part of my history. I Borrowed an acx & Commenced working on my Land Land [*sic*]. I Bilt me A Log Cabbin, took my Little Stock on to the premises. I Lived alone the Most part of the Sumer. my antisapations & prospects were some what pleasing tho Lonely. my heath [*health*] being Good, in a Short time or at Least A few years my forest was made into A Fruitfull feild.

I would turn to the time when I dismised my Co[*n*]victions & put them of[*f*] for A more Conveint [*Convenient*] time. that time would be when I should be for myself freed from the Control of my Brother in law to whome I had Bound myself & how Fatal the Delution [*Delusion*] to flatter ourselves that we Can Dismis our Conviction and our Religious feeling & Call them up again at some futer time that we fix upon, & what A Lesson on this subject has my Experence [*Experience*] taught me. it [?] Coll [*Calls?*] Aloud on me to warn others not [*to*] Do as I have Done.

Now Instead of haveing A Convient [*Convenient*] Scuse [*excuse*] to Attend to the thing of Religion it was far from me. my heart hardened, my mind blinded, I had no taste nor feeling on or for Religious. I Apeared to be wholly given up to A Reprobat and A worldly mind. as my years Increased, habbit of sin Increased. I was Like one of the prosperous wicked. I Gained in property very

fast Considering the means I had & my very heart wholly fixed & Set on geting property.

A Lukewarm Soldier

I had never taken much Intrest in Revolution &c war. with my Brothers Consent the Last winter I Lived with him I Listed & went to Tycontiroge, Gone But A Short time. again in the winter of 1780 I Inlisted for Scouting on Snowshoes from Royalton to onnion River. the next Sumer I inlisted into the State Service & Served About five months. this was the time the I[*n*]dians Burnt Royalton. this all the Service I Did in the war as a Inlisted soldier.

"Habbits of Sin"

in this time while A Soldier the thing of Religion was far from my mind & habbits of Sin Greatly Increased Such as Prophanity, Cards & Dice & Sabbath Breaking. Many Incide[*n*]ts of my Life, Suffering narrow Escapes from Death, I Shall not Mention in this place.

But Shall Briefly give some Accont of the time and the Manner & means By which my mind was Again Drawn to the Subject of Religion.

A Revival of Religion

The Next year or the fall After the Indians Came to Royalton there bigan to be some Amount of Rivials [*Revivals*] of Religon [*sic*] in Some of Ajoings [*Adjoining*] Towns. Viz: Hanover, Norwich, Hartford & other Places. theire was But very few Settled Ministers then in this part of Country, the Consequence [?] of being new & thinly settled About this time there was A minsister Praching [*Preaching*] from place to place. he Came f[*rom*] Norwich to Sharon and prached [*preached*] on the Sabbath. Some young people, New Converts, from Norwich Atended with him. he preachd an Alarming Sermon to Impetent [*Impenitent*] Siners [*Sinners*] from these words, In In [*sic*] hell he Lifted up his Eyes Being in Torments. the Preaching had But very Little Efect on my mind at that time. I well Recolect that at Noon I & one of my Inmates [*Intimates*] Spent our time in fixing our plans for futer opperation to Grattify our vain Disires. at the Closeing of the Meting the minister Apointed A meting in the [*evening?*] at house of Elias Stevenses in the Lower part of Royalton. After Meeting I invited

one of my mates to go home with me. My Mother who kept house for me was gone from home. the young man that went home with me, Jabez Parkhurst of Royalton, A Taking Some Ardent Spirits & Supper at this time was Selling Rum. he Invited me to go with him & Attend the Evening meeting at S^{d} Stevens. I Acording went But not out of Good Designe. I gave but very Little heed to the prachiing [*preaching*] But in the Course of the Sermon he observed that at this wonderfull . . . [?] of the Spirit if there was any who had Ever had their mind called to the suject [*subject*] if they were not moved upon at the time it was to be feared that . . . [?] was Left to hardness of hart & an Blindness of mind. I thought this Aplied to my Case. But I Indeverd [*Endeavored*] to Drive it from my mind.

[At this point the handwriting indicates that weariness overtook the aged pioneer, and the sentences straggle off into oblivion. Haunted by what might lie beyond the last words, we decided to try to recall the veteran settler and his environment from the shadows of the far off century into which they had vanished; so we turned to our research assistant, Miss Dorothy C. Walter, and asked her to follow the dim trail as far as she could. Editor.]

Part I

Dates in the Life of Reuben Spaulding

Italics indicate sources other than Reuben's own manuscript. Editor.

Age		
0	1758	Born Dec. 15, Tithingham (?), Mass. (Number One).
1	59	Jan. (?) his father died; during winter his 4-year-old brother died; spring or summer, family moved back to Plainfield, Conn., their former home.
2	1760	
3	61	(*About*) his sister next older died, Plainfield.
7	65	(*About*) Reuben begins school.
8	66	In school.
9	67	A new teacher, Rev. Mr. Miller. Reuben learns to write.
10	68	In school.

11 69 April: his sister marries Ebenezar Parkhurst.

— Summer, he lives with —— Parkhurst, her brother-in-law, Plainfield.

— Sept. 1, his sister, her husband, and Reuben start for Sharon, in the New Hampshire Grants, to settle, going via Northfield and the Connecticut and White Rivers.

— Sept. 17, they arrive at Joel Marsh's in Sharon.

— Sept. 18, they arrive at their new home, a log cabin in Sharon (Vt.).

12 1770 Living with his sister and brother-in-law.

13 71 Living ditto; learns to cipher; religious fears.

14 72 Living ditto.

15 73 Living ditto. Interviews Dr. Eleazar Wheelock, Dartmouth College; disappointed at not being admitted as a charity student, he binds himself to remain with his brother-in-law until the May after he is 18.

16 74 Living ditto.

17 75 Living ditto. "Habbits of sin."

18 76 Living ditto. Enlisted with his brother's consent "last winter I lived with them" and went to Ticonderoga; "gone but a short time."

19 77 May 1, his time with his brother being out, he receives deed of his 100 acres and other payment for his time, goes to his farm and builds a log cabin.

20 78 At work on his farm.

21 79 At work on his farm.

22 1780 Winter: enlisted for scouting on snowshoes from Royalton to the Onion River.

— Summer: enlisted in the State service; served "About 5 months" at the time the Indians burned Royalton (Oct. 16, 1780).

23 81 Fall: revival of religion in Sharon, Royalton, and the surrounding towns. (*Narrative stops at this point.*)

32 1790 *Son John born, Sharon.*

34 92 *Son James (3rd of 12 children) born March 20, Sharon. (Hemenway)*

36 94 *Reuben Spalding rep. to General Assembly. (Hist. Windsor Co.)*

39 97 *Reuben Spalding rep. to General Assembly.*

41 99 *Son James' leg injured and treated at Hanover N. H. (Hemenway)*

42 1800 *Reuben Spaulding rep. to General Assembly. (Hist. Windsor Co.)*

48 6-7 *Reuben Spalding rep. to General Assembly. (Hist. Windsor Co.)*

54 1812 *Son James graduated at Dartmouth. (Hemenway) 1812-14 rep. to General Assembly.*

55 13 *Son John goes to Montpelier and enters trade for himself.*

56 14 *R. S. rep. to Gen. Ass. (Hist. Windsor Co.)*

62 1820 *Son James marries Eliza Reed of Montpelier. (Hemenway)*

79 1837 Nov. 23. Signs marriage certificate, Justice of Peace, Sharon, Vt.

80 38 Mar. 14. Signs marriage certificate, Justice of Peace, Sharon, Vt.

82 1840 *Son John retires from business; Judge Wash. Co. Court. (Hemenway)*

83 41 *Son John State Treasurer.*

84 42 *Son John State Treasurer.*

85 43 *Son John State Treasurer.*

86 44 July 1. Starts to write the narrative of his life.

Part II

Persons Mentioned in Narrative

See Part III for additional information concerning individuals indicated by asterisk. Editor.

In the marriage certificates:

1. Benjamin Cox of Barnard m. 23 Nov. 1837.
2. Irena Shapard of Sharon m. 23 Nov. 1837.
3. Thomas Davis of Royalton m. 14 Mar. 1838.
4. Clarisa Foster of Royalton m. 14 Mar. 1838.
5. Reuben Spaulding, Justice of the Peace (the narrator), b. 15 Dec. 1758.

In the narrative itself:

6 and 7. Epraim & Abigal S(p)alding, his grandparents, of Plainfield, Conn.

8 to 16. Their ten children (names not given) (8 sons, 2 daughters) including:

17. ——— Spaulding, father of Reuben, b. Plainfield, Conn., 24 Feb. 1727; m. 1 Oct. 1747; d. Tithingham, Mass., Jan. (?) 1759.

18. Mary Peirce, mother of Reuben Spaulding, b. Plainfield, Conn., 15 Nov. 1727; m. 1 Oct. 1747.

19. *Dr. Eleazar Wheelock, Lebanon, Conn., afterwards of Dartmouth College.

Five children of ——— and Mary (Peirce) Spaulding:

20. i. ———— Spaulding, m. Ebenezar Parkhurst Apr. 1769 (10 or 11 in 1759).

21. ii. Son.

22. iii. Son (4 in 1759; d. 1759).

23. iv. Daughter; d. at abt. 4 years old.

24. v. Reuben Spaulding (the narrator) mentioned above, No. 5.

25. Man to whom Reuben's brother (ii above) was bound out till 14 years old (name not given).

26. Mr. ———— Miller, a "New Light Minister" of Plainfield, Conn.

27. *Ebenezar Parkhurst, Plainfield, Conn. Settler in Sharon, Vt., Sept. 1769.

28. ———— Parkhurst, brother of above, Plainfield, Conn.

29. Joel Marse (Marsh?), Sharon, Vt. "Sqr. Joel of Sharon."

30. *Benjamin Parkhurst, settler in Sharon, Vt. (?).

31. ———— (————) Parkhurst, wife of Benjamin, of Plainfield, Conn. (?) settler in Sharon, Vt. (?).

32. A minister preaching from place to place (name not given).

33. One of Reuben Spaulding's "intimates" (name not given).

34. *Elias Stevens of Royalton. (Lower part of Royalton.)

35. Jabez Parkhurst of Royalton.

Part III

Benjamin Parkhurst

Narrative of Reuben Spaulding:

1770 (about) Benjamin Parkhurst marries a Plainfield, Conn., girl.
1771 Teaches Reuben to cipher.

1780 *Vermont Revolutionary Rolls*, pages 191 and 704:

Appears on the pay list of those serving in the militia in the alarms in Royalton, August 9, 1780.

Appears on the account of labor of men and oxen in building Fort Fortitude in Bethel by "Capt. Jo. Parkhurst's Co. of Militia in Royalton." Sworn to before Joel Marsh, Justice of the Peace, Sharon, Sept. 25, 1780.

1790 *First Census of the United States. Royalton, Vt.*

	Male		
Head of Family	16 & over	Under 16	Females
Benjamin Parkhurst	1	3	5

Ebenezar Parkhurst

Of Plainfield, Conn.

Married ———— Spaulding, sister of Reuben, Apr. 1769.

An early settler in Sharon, Vt., Sept. 1769.

First Census of the U. S. 1790 lists Ebenezer Parkhurst of Sharon as the head of a family consisting of two males 16 or over, 5 under 16, and 5 females.

Other Sharon Parkhursts are also listed, Asahel, George, two Jonathans, Lemuel, Lydia, Noah, and Reuben, all heads of families.

Second Census of the U. S. 1800 lists Ebenezer Parkhurst of Sharon as the head of a family consisting of no children under 10, 3 under 16, 1 16 to 26, 1 member 45 or over (males); females: 1 under 10, 4 16 to 26; 1 45 or over.

Hall's History of Eastern Vermont, p. 386, describing the Indian attack on Royalton of 16 October 1780, says that the fugitives from Royalton kept to the road as well as fright and exhaustion would allow until they reached the house of Cap't. E. Parkhurst in Sharon.

History of Windsor County, p. 769, describing the same attack, speaks of how Mrs. E. Parkhurst was alone at her home with her six small children, her husband being away. (Reuben Spaulding said his sister was married in 1769, so in 1780 6 small children would be possible.)

Rolls of the Soldiers in the Revolutionary War (*Vermont*), p. 704, lists Ebenezer Parkhurst as one of the men engaged in building Fort Fortitude in Bethel, a list sworn to by Jn. Parkhurst before Joel Marsh, Justice of the Peace, in Sharon.

History of Windsor County, article on Sharon, Vt., p. 727 ff., has the following mention of Ebenezer Parkhurst:

"a Mr. Parkhurst" was an early settler.

1770 town meeting, overseers of highways, among others, Ebenezer Parkhurst.

Committee of three to lay out highways—Ebenezer Parkhurst.

1778, at reading of Constitution of Vermont, Ebenezer Parkhurst et al., 13 in all, took the Freeman's Oath.

Representative from Sharon to General Assembly, Ebenezer Parkhurst in 1780, 1793, 1796, alternating with his brother-in-law, Reuben Spalding.

Elias Stevens of Royalton

Hall: History of Eastern Vermont, p. 385.

1780, Oct. 16.

Gen. Elias Stevens was working in his field when news of the Indian raid on Royalton came to him.

Vermont Revolutionary Rolls, p. 191.

Lt. Elias Stevens mentioned with five Parkhursts (Captain J., Lt. Calvin, Reuben, Benjamin, Phineas) in roll of service in the alarms in Royalton, 1780, sworn to before Joel Marsh, Justice of Peace.

Page 725:

April 9, 1781, Elias Stevens on roll of those enrolled for 7 days scouting from Norwich to Onion River at $1.00 a day.

1781, Narrative of Reuben Spaulding

The minister who preached "an alarming sermon" did it at the house of Elias Stevens in Royalton.

History of Windsor County: Article on Royalton, Vt., pp. 764, 777.

Elias Stevens is mentioned as an early settler in Royalton.

In 1783, 1785, 1787, 1791, 1795, 1799, 1802-3, 1806, 1816, Elias Stevens represented the town of Royalton in the Legislature.

1790, Census of the United States. Royalton, Vt.

	Males		
Head of Family	16 & over	Under 16	Females
Abel Stevens	2	1	6
Elias Stevens	3	2	8

Good Dr. "Eleazar in his primitive alcazar" is too well-known to need identification. However, a few dates and a few references will make clear the grounds of Reuben Spaulding's hopes for entering college at Dartmouth.

1747 *October 1.* Reuben's father and mother were married, putting an end to young Mr. Spaulding's college plans. He had been fitted for college by Dr. Wheelock (so others told Reuben later) in Lebenon Cran k (?).

(The name appears twice in Reuben's narrative, both times written very exactly as represented above. On a modern map of Connecticut [*Rand McNally-Literary Digest Atlas*, 1931] North *Frank*lin, Conn., is called Lebanon, but I think that this is merely a railroad name. I have no idea what can be meant by Lebenon Cran k, unless it is merely one way of writing Conn. *D. C. W.*)

1762 Dr. Wheelock published a fund-raising prospectus of his school: *Narrative of the Original Design, Rise, Progress, and Present State of the Indian Charity School in Lebanon, Ct.*, explaining all about the Indian Charity School he was carrying on to train Indian boys and girls to be missionaries and interpreters to their own people. The prospectus also shows why Reuben thought Dr. Wheelock might admit him to the school's successor, Dartmouth in Hanover, N. H.

"There may also be admitted into this school promising English youth of pregnant parts, and who from the best principles, and by the best motives are inclined to devote themselves to that service." (Mission work among the Indians.)

1770 Dr. Wheelock moved his Indian School to Hanover, N. H. (Dresden, N. H.), and renamed it after the Earl of Dartmouth, the head of the English Board of Trustees. (Note in *Old South Leaflet No. 22.*) These trustees had voted substantial support in view of what Dr. Wheelock charged per year per pupil, 4£ 10s apiece per annum: in 1756, 12£; 1758, 20£; 1760, 20£; 1761, 12£ for Uncas, a Mohegan boy; 1762, 10£ for Uncas. There had also been a good endowment raised in England by Samson Occum, an Indian boy, and a clergyman, Nathaniel Whitaker—£10,000 (1754).

1773 Reuben Spaulding asked Squire Joel (Marsh) of Sharon to go with him to Hanover to interview Dr. Wheelock about Reuben's entering as a charity pupil. Dr. Wheelock expressed sympathy and friendship as an old friend of 15-year-old Reuben's dead father, but said times had changed, and the funds from England had stopped. Why? Trustees displeased with the change to Hanover? Disturbed economics in England and war?

Part IV

Places Mentioned in the Narrative

Barnard (Vermont), Canaan (Connecticut), Connecticut River, Dartmouth College, England, Hanover (New Hampshire), Hartford (Vermont), Lebenon Cran k (?) (Connecticut) (*twice written in this manner*), New Hampshire Grants, Northfield (Massachusetts), Norwich (Vermont), Number One in Massachusetts (*see* Tithingham), Onion River, Plainfield (Connecticut), Royalton (Vermont), Sharon on the New Hampshire Grants; Sharon (Vermont), Ticonderoga (New York), Tithingham, Massachusetts (Number One), White River.

Part V

History of Sharon

1761 *August 17*, chartered by Benning Wentworth. N. H. Grants, but passed to Cumberland County, N. Y.

1st Monday in September, first town meeting; no records; not held in the town; Benjamin Spalding, moderator.

Nov. 30, first recorded meeting in Plainfield, N. H. [*Conn.?*].

1762 *March 9*, Plainfield. Benjamin Spalding chosen town clerk; Jonathan Parkhurst collector.

1763 *Nov.* David Spalding and Josiah Russell chosen a committee to complete laying out of lots.

1764 *Apr.*, as an inducement to settlement the proprietors renewed a previous offer to let any or all of five persons who would clear and sow three acres of English grain and build a house

16 feet square before November 1 have the choice of 100-acres lots.

First settlement probably this year. It is generally stated that Robert Havens and family were the first settlers. "A Mr. Parkhurst" and others are said to have come in 1764 (?). "A quite recent authority states that the first settlers were 'Isaac Marsh, Willard Shepard, Robert Havens and a Mr. Parkhurst, probably Ebenezar [*Reuben Spaulding's brother-in-law*] or Joseph. 1764."

First male child born in town, Elias Marsh. Isaac Marsh is said to have been the first settler to stay in town through the winter.

1768 Organization by inhabitants of Sharon.

1770 *March 12*, among other officers, Benjamin Spalding *et al* assessors; Ebenezer Parkhurst *et al* overseers of highways; Joseph Parkhurst, overseer of poor; fence viewer, Benjamin Spalding; also on committee of three to lay out highways, Benjamin Hunter, Ebenezer Parkhurst. Duplication of offices means paucity of settlers.

1771 New York authorities census gave Sharon 68 (and one voter to 5 inhabitants).

1772 Cumberland County divided, all north of north line of Sharon became Gloucester County, but people of Sharon thought they were in the new county, referring to it in papers as "Town of Sharon in the County of Gloucester, N. Y."

1777 Independence of Vermont; two counties formed, Bennington and Cumberland (Unity), of which Sharon was a part.

1778 *March 3*, Constitution of Vermont read in open presence; Freeman's Oath taken by 13, among them Benjamin Spalding, Joseph Parkhurst, Ebenezer Parkhurst [*Reuben Spaulding's brother-in-law*], Joseph Parkhurst, Reuben Parkhurst.

July, John Parkhurst and six others took the Freeman's Oath.

Oct., Benjamin Spalding representative from Sharon to General Assembly.

1780 Ebenezer Parkhurst town representative.

Oct., Indians burn Royalton; Sharon invaded; two citizens captured and taken to Montreal. [*See quotation from* History of Windsor Co., *p. 769, and Hall's* History of Eastern Vermont, *p. 386: Mrs. E. Parkhurst was alone with*

her six small children; her husband was away; the fugitives from Royalton kept to the road as well as fright and exhaustion would allow until they reached the house of Cap't. E. Parkhurst in Sharon. Was Ebenezer away at General Assembly or in war service? He had been helping to build Fort Fortitude in Bethel earlier in the year: Vt. Rev. Rolls, *p. 704, where the account for labor and men on this project contains his name and was sworn to before Joel Marsh of Sharon, Justice of the Peace. D. C. W.*]

1793 Ebenezer Parkhurst, Town Representative.
1794 Reuben Spalding, Town Representative.
1796 Ebenezer Parkhurst, Town Representative.
1797 Reuben Spalding, Town Representative.
1800 Reuben Spalding, Town Representative.
1806 First settled minister, Samuel Bascom.
1806-7 Reuben Spalding, Town Representative to the Legislature.
1812-14 Reuben Spalding, Town Representative to the Legislature.

During the War of 1812 the customary militia organizations and draft necessary to furnish the town's quota were carried on, but Sharon took no very active part in the War.

Its most interesting history was in its first 25 years.

[*No mention is made in this volume* (History of Windsor County) *of Sharon's most famous native, Joseph Smith, later the Mormon prophet. D. C. W.*]

1861-65 Sharon sent to the Civil War 104 men, exclusive of 3-months men.

Among these were:

Elbridge G. Spalding, 3 yrs. previous to Oct. 17, '63; Vol. 3 yrs.; Vol. 1 yr.; Vol. Reenlisted.
Henry Spalding, Navy.
Daniel Parkhurst, Vol. 9 months.

Part VI

War Service of Reuben Spaulding

Rolls of the Soldiers in the Revolutionary War, 1775-1783 (*Vermont*).

Page 39.

Captain Josiah Boyden's Co. Col. Wm. Williams' Reg't of Militia in service of U. S. on an expedition to Bennington & in 1777.

	Entered	Disc.	Days	Pr. day	Total
Reuben Spalding	Sept. 24	Oct. 21	27	1.8	2.5.0

Page 115.

Capt. Wm. Hutchin's Co. of Militia in the service of the State of Vt. March 1-May 3 or 4, 1779.

	1779	Days	Pr. day	Total
Reuben Spalding, Sgt.	Mar. 16	50	2.	6.8.0

Page 325.

Capt. Jesse Safford's Co. Maj. Eben[r] Allen's Detach. Rangers raised for defence of State of Vt. Jan. 18-Dec. 1, 1870 incl.

		Mos.	Dys.	Pay pr. M.	Disc.	Total
Sgt. Reuben Spaulding	Aug. 1.	4	0	2.8.0	Dec. 1	9.12.0

Page 829.

Paybook for year 1780.
Vt. Militia
Officers
Capt. Jesse Safford
Lieut. Zebulon Lyon
Lieut. Moses Evans
Sgt. ————
————
————
Reuben Spalding

Page 618.

Pay roll for Capt. Jason Duncan's Co. of Militia in Col. John Sargeant's Regiment in the State of Vermont for marching to Brattleboro' sundry times ——— to suppress the disaffected party in said Regiment, in Dec. 1782.

	Days	Wages	Miles	Total
Reuben Spalding	5	15.0	2	0.8

[*Comparison with Reuben Spaulding's own account of war service tallies very closely with the above entries—exactly if allowance is made for some ambiguity in just what is meant by winter—at the beginning or the end of the year—and for the fact that the soldier was writing more than 60 years after the Revolution.*

Though Reuben signed his name Spaulding, the name is given frequently by other people as Spalding when the Reuben of this study is plainly intended. D. C. W.]

THE SECOND CONFERENCE OF LAKE CHAMPLAIN HISTORIANS

JUNE 29, 1940

The quaint assumption, coming out of the many years, that there is a distinct line of division between the Vermont history of Lake Champlain and the New York began to fade with the first assembly of historians at Ticonderoga, last year; and this year's conference at Basin Harbor tended toward the fusing of a viewpoint which later years will certainly adopt. Still in the shadows are the full details of the flow of events between the Vermont and New York shores, the repercussions of dramatic days, the slower but no less important factors of migration, social and economic change. In a word, the history of the Great Lake forms one unit, and the final story will not be told through a Vermont and a New York version but through a unified pattern in which Vermont and New York are intricately woven. That day is yet to be, for each state is still concerned with what happened on its own side of the lake. Ultimately, however, as these conferences continue, the common ground will be found. The next conference will be under the auspices of the New York State Historical Association. Editor.

GENERAL SUMMARY OF CONFERENCE PROCEEDINGS

THE Second Conference of Lake Champlain Historians assembled at the Basin Harbor Lodge, Basin Harbor, Vermont. The Lodge is located at the beautiful spot where the "Eagle" and the "Growler" of MacDonough's fleet were built during the War of 1812; and not far distant is the bay where part of Arnold's fleet was burned after the Battle of Valcour in 1776. The Lodge, its surrounding cottages, and its auditorium afforded pleasant and attractive facilities for all phases of the conference.

Dr. Edward P. Alexander, director of the New York Association, presided at the morning session which under his skillful guidance went smoothly forward to the luncheon hour. The speakers and topics of the session included Mr. Wallace E. Lamb, "Research Sub-

jects for Champlain Valley Historians," Mr. J. Leo O'Gorman, "Journals of Early Travels in Vermont and the Champlain Valley," Dr. E. Eugene Barker, "The History of the Iron Industry in Northern New York," Mr. Hugh M. Flick, "Elkanah Watson's Northern Exposure."

As a result of complications in time and speaker's appointments elsewhere, the luncheon speaking program was combined with the afternoon session which was under the direction of Professor Thomas Reed Powell. President Leon S. Gay of the Vermont Society welcomed the New Yorkers and sketched the possibilities in the friendly communion of Yorkers and Vermonters after some years of skeptical regard for each other. Mr. Harry M. MacDougal told some tall tales of the Lake Champlain region. Mr. H. Jermain Slocum outlined "Plans for Indian Archaeological Study and Exploration," and Helen Hartness Flanders reviewed some of the aspects of seeking "Folk Songs and Ballads of Vermont."

The chairman of the program committee was Mr. John Clement, one of the Directors of the Vermont Society.

Suggested Topics of Historical Research

By Wallace E. Lamb

TODAY it is my privilege to discuss with you possible historical areas of research. This is an extremely broad field. Of necessity, with the limited time at my disposal, I must confine my remarks rather sharply. Taking into consideration the relatively wide geographical area represented here, I must also refrain from making suggestions that are too minute.

The era of military strife still requires some of our attention. The period of the American Revolution is, of course, the weakest link in this phase of our development. One of our major difficulties in connection with the history of the Champlain Valley in that period has been that it was so closely interwoven with the career of Benedict Arnold. We all know that the bitter emotions aroused by his treachery discolored and distorted the earlier and brighter phases of his life. At first he had bitter enemies and warm friends. After his treachery, his enemies took every advantage while his friends were silent or gone. One can easily understand that situation without

condoning in any way the act of a traitor. A satisfactory biography of Benedict Arnold has never been written. An accurate, unbiased story of his career would do much to unravel the history of the Champlain Valley in the Revolution. Of course, such a task is a challenge to the most capable of our historians.

To others who are biographically inclined, I present the name of Philip Skene, the founder of Whitehall. One cannot delve far into the Revolutionary history of the Champlain Valley without making numerous contacts with him. Before war began, be became intimately associated with the development of transportation and also was one of the earliest pioneers on our mining frontier. We know that he stood high in the estimation of his fellow-colonists because they chose him to head the important mission which was sent to England to secure the creation of a new colony comprising the Champlain Valley. It was generally expected that he would be the first governor of this new commonwealth. During the war he joined the British. He gave considerable advice to Burgoyne—some of it good and some of it bad. He was bitterly hated by the Americans, but it is evident that this was based primarily on fear and was not due to personal dislike. In any event, the more I study the chronicles of early settlement and of the Revolution the more convinced I become that Skene played an important part in the history of the Champlain Valley.

It is not in connection with our military era that we find the greatest need of historical research, however. Rather should we primarily concern ourselves with our economic and social development. This story is fully as important as the narrative of military conflict. Those leaders who conquered our mining, lumbering, religious or educational frontiers were fully as heroic as the commanders of armed forces. The odds against them were just as great, and the developments were fully as dramatic.

Transportation is more fortunate than any other phase of our economic development. While much work needs to be done, the need of historical research is not as urgent here as elsewhere.

There are valuable books in existence dealing with the development of our mines, the rise and fall of our lumber industries, and the evolution of our agriculture. However, most of them cover wide geographical areas and are very general in their scope. They are unsatisfactory in dealing with such a limited area as the Champlain Valley. In all three fields there are also to be found vast quantities

of statistics which need comparison, evaluation and interpretation. Some counties have received adequate treatment with respect to certain phases of their agricultural development, but they are the exception and not the rule. A great need exists for careful research in each of these three fields. And, I might add, such studies would prove to be extremely interesting because the development of mining, lumbering and farming has sometimes bordered on the sensational.

In our resort field we meet a special problem, particularly in this day and age when the resort business half promises to become the dominant economic interest of this entire area. It seems to be the most delicate of all occupations, and it possesses a high mortality rate. In the past, resorts have achieved sudden fame only to decline just as rapidly. The same factors, which overcome so many of our early resorts, are still in evidence and constitute a menace to our future. To safeguard adequately our prosperity in the years to come it is essential that there shall be a critical analysis of our resort development to date. No adequate history of the Champlain Valley as a resort area exists, although there is a wealth of material available.

Exceptionally little is known about doctors, lawyers, and bankers, although all three groups played an important part in our development. Few doctors of our present day connect Dr. Beaumont with the Champlain Valley although he performed part of his famous stomach experiments at Plattsburg. Many have no conception of the importance of the work of Dr. Pomeroy around Burlington. I know from my own experience that many physicians cannot recall the present officers of their county medical societies, much less anything concerned with the history and traditions of these organizations. What I have said is also true of lawyers and bankers, and, to a certain extent, of the average newspaper publisher.

The Champlain Valley has great religious traditions which should not be disregarded, while it has contributed much more to education than is generally recognized. We owe it to ourselves that these achievements should not be consigned to oblivion.

Much has been written about our political development, but as a rule it tends to mystify as much as it explains. There have been a variety of peculiar political transitions in most of our counties, for which there seems to be no obvious reason. One of the larger political developments which interested me greatly was the Anti-Masonic movement. Although it started in New York, its greatest repercussions occurred in Vermont, while even here its intensity varied greatly

from town to town. I concluded that in many cases the influence of the local newspaper was largely responsible for the reaction of the community. To others who become interested in solving the political riddles present in our history, I strongly recommend that the power of the press be not overlooked.

There are two possible methods of studying the economic, cultural and political development of an area such as this, and they both have their peculiar advantages. One, which I call the horizontal approach, would consider a narrow phase of our evolution, such as the lumber industry, in the Champlain Valley as a whole. The other method, which I would describe as vertical, would consider all possible phases of our development, military as well as economic and social, in a smaller geographic unit such as the county.

There is a natural inclination to choose the horizontal method, because the Champlain Valley has always been a unit. The Indian history of the two shores was quite similar. The military interests were as one. From the very beginning of our economic development, the settlers had the same markets, the same problems and similar achievements. The state line separates us geographically, but the people of northeastern New York and western Vermont have always stood for the same ideals, and have been in spirit one. The only period when our economic unity was ever seriously undermined was that section of the railroad age which followed the decline of lake traffic and lasted until the first of the bridges. Whatever may be our individual party labels, I believe we can agree that the Champlain Valley is today a political unit. There is not the slightest doubt in my mind but that in the world of tomorrow our paths will continue together.

Despite this circumstance, if I were called upon to decide which method of historical research was preferable, I would undoubtedly choose the vertical. In the first place, the county is the largest geographical unit that is suitable for research of the most intensive character. In the second place, five county histories would almost be essential to those who would seek to write the history of the Champlain Valley as a whole. In the third place, there is not one county in this entire area that possesses a satisfactory chronicle of its development.

Those that do exist are, as a rule, very old, and practically no record exists since they were written. They are even inadequate for the period which they were supposed to cover. They slighted economic development and were inaccurate and untrustworthy as to

fact. Contradiction abounded. Very often the county historian depended on others for chapters in special fields. For example, he might ask a clergyman or a prominent layman to write the history of a certain church. Very often such an individual would be more interested in telling a good story which would cast undue credit upon his church, or himself, than he would be in historical accuracy. The old county histories also contained vast quantities of worthless material so that it is difficult to separate the wheat from the chaff. In addition, they were very poorly written.

I believe, very firmly, that the most pressing problem before us is the provision of adequate county histories. Special emphasis should be placed upon economic and cultural development, particularly of the past seventy-five years. I also recommend that proper attention should be given to the traditions and struggles of the individual towns within these counties, for I have observed that a town without pride in its past achievements is generally a dead or a dying town. In addition, these histories should be readable. They should be written in such a way that people will enjoy reading them. The time is past when a historian can afford to show utter disregard for the use of the English language.

Particularly in this area in which we are fortunate to dwell is there no excuse for dry or slovenly narrative. There are doubtless other sections which contain beauty comparable to the wide variety that exists here. There are also other sections which possess as much historical tradition. Yet I doubt if there exists a similar area anywhere that affords such a rare combination of beauty and historical lore.

The beauty of the Champlain Valley is not merely skin deep. The lives of men for over three centuries; the tread of marching feet; the glide of formidable flotillas of war; the hates, the loves, and the romances of human beings have saturated every section of this delightful territory to such an extent that the cup of fond memories is full and running over. Our Champlain Valley has a soul as beautiful as its external features. Really to appreciate the full beauty, one must drink freely of the cup of history.

You and I are soldiers, fighting for historical truth. We are dedicated to the cause of justice. We seek to defeat the combined armies of ignorance and falsehood. The battle rages fiercely on many fronts. Often the odds seem too great to be overcome, so strong are our foes beyond the historical horizon. Sometimes, the

truth is obscured by smoke screens of hatred and jealousy. Sometimes, there is treachery within our own ramparts. On other occasions, financial considerations may prevent us from surmounting those high barricades which separate us from our objectives. But we must not fail! The forces of darkness must not be allowed to prevail!

The Journals of Early Travels in Vermont—Résumé of Remarks by J. Leo O'Gorman, Librarian of St. Michael's College, Winooski Park, Vermont

THE journals of early travels in Vermont are not only source material for the historian, but are also an interesting introduction to Vermont history for the amateur. First white men known to have visited the Champlain Valley and the Vermont region after Samuel Champlain himself were the French Jesuit missionaries. Isaac Jogues is perhaps the best known of these, but the narrative of Joseph Poncet (1652) is of equal interest as a record of travel. Captured near the junction of the St. Lawrence and the Richelieu Rivers, his Iroquois captors took him down the latter river to Lake Champlain, stopped at Isle La Motte, and proceeded to their villages. After a month Poncet was allowed to return by a more westerly route to Quebec, having been instrumental in negotiating a temporary French-Iroquois peace.

Another sort of traveller to pass through the Vermont region were the unwilling captives taken from the English outposts along the Connecticut River, and forced to make the exhausting trip to New France with their French and Indian captors. One of the earliest of these was Stephen Williams, a mere boy of eleven years, taken near Deerfield in February, 1703. The Indians used dogsleds on the frozen West River and the Winooski River over which they fled on their return to Canada. This route was a variation of the "French Road" from Canada to the Western part of Massachusetts. An alternate route followed the Black River and Otter Creek to reach Lake Champlain. Nehemiah How travelled this route in 1745. His "captivity" is one of the rarest books relating to Vermont, being the first printed book by a resident of the territory of Vermont. He visited the French fort at Crown Point on his journey. How

completely the French dominated the Champlain Valley at this time is indicated by these and many other narratives.

The professional traveller did not come to Vermont until nearly the beginning of the nineteenth century. There is one notable exception to this rule. Peter Kalm, the Swedish naturalist, visited the valley in 1749. His description of Lake Champlain is one of the most observing since that of Samuel Champlain 140 years earlier.

During the next 35 years momentous events occurred. The French were driven from Fort St. Frederic. The Colonies won their freedom from England. Settlers began pushing into the Champlain Valley from the south and east. Among those who came to seek their fortunes on the New York shore of the Lake was Peter Sailly. He was so favorably impressed with the possibilities of this region that he became one of the founders of Plattsburg on the mouth of the Saranac.

The next few years saw new settlements springing up all over the territory of Vermont. Thomas Chapman, in his *Journal of a Tour through the Eastern States*, realistically described Bellows Falls, Bennington and Rutland as they appeared in 1796.

Through such travel journals the development of Vermont and the Champlain Valley is reflected and enlivened. They are a vital and delightful part of our historical records.

Elkanah Watson and the North Country—Address by Hugh M. Flick, Acting State Historian, The University of the State of New York, Albany

IN the fall of the year 1777, at a time when General Burgoyne was bearing down on Albany with his veteran army, Lord Howe was approaching Philadelphia with a powerful fleet, and the whole country was convulsed by civil war, a New Englander, nineteen years of age, set out on a hazardous journey from Providence, Rhode Island, to Charleston, South Carolina. He carried concealed in the lining of his coat $50,000 in negotiable securities consigned by Brown Brothers of Providence to their southern agents. He accomplished the arduous journey by the most expeditious modes of land transportation then available, horseback and sulky, modes which had seen

little improvement since the days of the Emperor Tiberius. This Yankee Marco Polo, whose travels were to carry him across the Old World as well as the new, died at the age of eighty-four while promoting the western end of a projected railroad between Boston and Lake Ontario, a connection which makes him almost modern. Indeed, the entire life of Elkanah Watson was characterized by constructive enterprise and eager adventure.

He was born on the twenty-second of January, 1758, at Plymouth, Massachusetts, "within," as he states in his journal, "rifle shot of that consecrated rock where, in New England, the first European foot was pressed." The first fifteen years of his life were spent among "the descendants" of the Puritans where he was early imbued with their sentiments of liberty. At the age of fifteen he was apprenticed to the thriving mercantile firm of John Brown in Providence, R. I., and it was four years later that he was entrusted with the important commission of carrying funds to his employer's southern agents. Throughout this journey young Watson kept a careful journal, a practice which he followed the rest of his life, in which he bitterly complains of the wretched condition of the roads and the wasteful and archaic methods of agriculture but notes with satisfaction the awakening interest in building canals.

Upon attaining the age of twenty-one and being released from his apprenticeship, Watson decided to seek his fortune abroad, and for the next five years he traveled extensively in France, Holland and England. His journals and letters which have survived reveal an astonishingly keen interest in the various modes of transportation and methods of agriculture. He traveled on the canals of Holland, marveled at the great works at Languedoc in France, and journeyed across England to see for himself the new canal experiments of the Duke of Bridgewater.

Although Watson had seen little active military service during the Revolution, he was, nevertheless, an ardent patriot; and so when he returned to America in 1784, he made a pious pilgrimage to Mount Vernon to pay his respects to the father of his country. He confided to his journal, "I remained alone in the enjoyment of the society of Washington for two of the richest days of my life." He went on to add, "Much of his conversation had reference to the interior country, and to the opening of the navigation of the Potomac, by canals and locks. . . . Hearing little else for two days, from the persuasive tongue of this great man, I was, I confess, completely under the in-

fluence of the canal mania, and it enkindled all my enthusiasm." From that time on for the rest of his life Watson was an active and enthusiastic promoter of improved methods of transportation.

Business and an insatiable curiosity brought him up the Hudson Valley to the old Dutch town of Albany. Here he heard of the Indian treaty which was being concluded at Fort Stanwix and nothing would suffice but that he should attend. As he journeyed westward, he was enchanted by the latent possibilities of the Mohawk Valley. By the time he had reached Fort Stanwix his imagination was aflame with visions of canals. He boldly looked to the future and predicted in his journal the joining of the waters of the Great Lakes with the Hudson.

As his plans developed and as his promotion gained momentum, he saw that the waterway to the west was but half the picture, and so he included in his grand design the water highway to the north which would connect the Hudson with Lake Champlain. Other travelers and promoters had seen the vast advantages to be derived by improving and connecting the natural waterways of the state. Speculation in remote wild lands, which swept the country like a plague, conditioned men's minds to ways and means of opening these lands to settlement. Thus Watson's pleas for aid and plans for work found ready listeners—although some declared it wishful thinking, others found it practical.

By 1791 his schemes had gained such influential backing that Gen. Philip Schuyler was able to engineer a bill through the State Legislature incorporating the Western and Northern Inland Lock Navigation Companies. Watson's first great objective had been gained, and the foundation for New York's future waterways was laid. Years later he was to spend some bitter years defending his claim as father of this scheme.

Throughout the intervening years new interests occupied his energies and aid to agriculture became his main obsession. For twenty years he sought to foster ways and means of building better farms and farmers. It was during these years that he promoted the cattle show at Pittsfield and organized the Berkshire Agricultural Society. So successful was he in this work that it served as a model throughout the nation and led to an extensive correspondence.

After an absence from Albany of nearly ten years during which Watson laid the foundations of what he considered his greatest contribution to his country, the agricultural fair and the county society,

he returned to his adopted state of New York. He now busied himself in encouraging agricultural societies in the various counties in New York and in promoting a model law for the encouragement of agriculture and agricultural societies.

By the year 1822 he was looking for new fields to conquer, and led by a desire to explore the resources of northern New York he journeyed to Lake Champlain, examining the work of the Northern Canal en route. The steamboat "Phoenix" took him the length of the lake to Plattsburg where his son Charles had established himself. For five weeks he explored the country, projected harbors and iron works, and addressed the meetings of the county agricultural societies in New York and Vermont. His address at Burlington he considered to be the most useful he ever delivered. In concluding this address he dipped into the future and painted for the sturdy Vermont farmers the unparalleled prosperity which would follow the opening of the Northern Canal in the spring of 1823.

"I was," he wrote in his journal, "considered but one degree removed from a maniac," but "the short span of three years has verified all my visionary dreams." The fulfillment of such prophecies was a never-ending source of satisfaction to Elkanah Watson.

For many years Watson had been interested in promoting better methods of transportation between the older settlements on the Hudson and the new lands around Lake Champlain. Like many men of his time, Watson was deeply involved in land speculation and purchased great tracts of wilderness lands in the hope that they would increase in value. Some of his heaviest purchases were in northern New York and Vermont. As early as 1796 he purchased five hundred acres for $500 in Clinton County, and in 1809 he carried on an extensive correspondence with his agent Edmund Graves in regard to the proving of his title to five thousand acres in Sunderland County, Vermont. He states in one letter that this land had cost him "upwards of $7000." The special lure of these wilderness lands was the possibility of discovering valuable minerals, and Watson repeatedly urged his agents to search for mineral deposits—a will-o'-the-wisp which never materialized.

Watson's irresistible desire for travel and exploration had led him to make an extended tour to Lake Champlain as early as 1805. He journeyed as far north as Plattsburg and spent four days being entertained by his land agent, Judge du Lord, at Union Village in the township of Peru. "I was greeted," he stated, "with great hospi-

tality," and adds significantly, "and for good reason." Watson owned five thousand five hundred acres of land about two miles from the village. Some years later Watson speaks bitterly of this same judge for fleecing him out of a fine forest of Norway pine.

Watson had thus had a long association with the north country, and his interest had been sharpened by his pilgrimage in the summer of 1822. In the following July he once more journeyed northward "on my way to Peru in Clinton Co."

Throughout the summer Watson busied himself in aiding the enterprises of his son Charles. Foremost among these was the Etna Furnace which was located at the foot of a mountain in the town of Peru about fourteen miles from Plattsburg. This furnace Watson reported was making laudable progress and would without doubt have a great future, as it was located in the "midst of the finest ore bed in the world." He then proceeded to lay out a commercial city at "a harbor called Port Kent—near Trembleau Point" and to open a road thence "to the flourishing manufacturing town of Kiesville on the river Sable." This labor was carried on under the most arduous condition, and Watson records that he "made more personal efforts than at any period of my Life, exposed to incesant heat, and each night so exhausted by fatigue, that I could scarcely stand." He adds, "the crisis was of the utmost importance . . . not without great hazard, and requiring great and steady efforts to over come great and serious obstacles, in as much as it involved his (Charles) and my ruin." But all the summer's work seemed worth-while when Watson wrote in his journal, "I had the pleasure of embarking aboard the steam boat at Port Kent and seeing the first fruits of my efforts approaching to some maturity."

Scarcely had the ice left the lake in the spring of 1824 than Watson was once more "devoting the utmost energies of my body and mind to build up Port Kent" and to aid his son Charles with the iron furnace. Although little progress was reported, the general outlook must have been encouraging, for in April, 1825, Watson broke up his home and stored his furniture. After taking Mrs. Watson to their daughter's at Sing Sing, he proceeded at once to Lake Champlain. Although he asserts that his "whole object [was] to assist my sons," he became deeply impressed with the charm of Port Kent and its commercial possibilities.

Already the village was taking on a promising appearance and a businesslike air. There were three stages running, the steamboat

"General Green" crossing to Burlington four times a day and daily lake steamers. All seemed propitious and Watson despite some gloomy forebodings commenced the erection of his "Palace Royal" on a rise of ground overlooking the harbor at Port Kent. The die was cast and from now until his death in 1842 all his efforts were concentrated on the grand project of raising his favorite hobby, Port Kent, into a great commercial city. Throughout the winter months Watson urged the incorporation and promotion of the highway from Port Kent to Hopkinton. Over the signature "A Northern Sentinel," a pseudonym which he had often used in other promotions, Watson pointed out the military and commercial benefits of such a road. In the winter of 1825 he had been instrumental in securing the passage of a law incorporating a turnpike from Port Kent to Malone, but it failed to gain financial support. The building of the Hopkinton Road became one of his chief promotions and personal persuasion as well as newspaper publicity were not spared. It seemed to Watson that upon the completion of this road depended to a considerable extent the prosperity of Port Kent.

Another promotion of vital importance and one which was to have a far-reaching effect was the planning of the so called Boston Ogdensburg Railroad. In 1827 Watson wrote in his journal: "As if my destiny was settled to become public property—on my return to Albany in Oct. I was again called upon to aid in laying the foundation of a project altogether new to me—but splendid in contemplation—feasable in execution—& will create a new era in the north when executed—It is now sowing seeds which will germinate and shoot forth with time—as did my canal project."

The presentation of the proposition came in the form of a letter from John L. Sullivan of Boston. The proposed railroad was to run from the termination of the Middlesex Canal at Concord, New Hampshire, to Lake Champlain at Burlington and from Port Kent on the west side of the lake to Ogdensburg on Lake Ontario. Watson eagerly accepted the plan especially as it would add to the future greatness of Port Kent. The newspapers in four states carried his letters in an effort to arouse public interest in the enterprise.

By the fall of 1828 Watson was ready to take up his permanent residence in his stone castle in the capital of his new empire. All was in readiness and at last on the 25th of October he was able to write "behold ourselves under our spacious roof once more head of a family within an enclosure of 50 feet square—walls from 24 to 18

inches thick first storey 10 feet—2nd 12 feet high—finished with elegance & on my own plan & admired by every body—compleatly furnished in every part with elegance—& in a location said by travellers to be one of the most interesting in America." Here in the bosom of his family he planned to spend the evening of his life in his chair "made expressly to indulge the old gentleman" and "at length to take repose after 50 years of constant effort by night & by day—in which time I have done enough to fill up the space of four lives."

But such calm and contemplation were not to be for Elkanah Watson, the promoter. Scarcely had he settled in his house than he was deeply involved pushing his promotions. On April 17, 1829, the legislature passed the Port Kent–Hopkinton Road Law with an appropriation of $25,500 to help in its construction. For nearly six years Watson had carried on his campaign for this road. With justifiable pride he wrote, "I doubt not but all my anticipations as to its salutory effects will be fully realized." Such optimistic dreams, however, were destined to be shattered. In 1831 he gloomily reported, "Port Kent is now at its lowest ebb—one half of the houses abandoned and the few remaining inhabitants for the most part poor and depressed . . . we do not yet begin to feel the effects of the Hopkinton Road altho nearly compleated: and yet I feel as sanguin as ever that Port Kent must rise to eminence and importance—eventually a great city."

This profound belief led Watson, now seventy-two years of age, to redouble his efforts to promote the Boston Ogdensburg Railroad. "My great object," he wrote, "was to bring about a convention—in which I succeeded." In October, 1830, he and Mr. Peters from Keeseville as delegates from Essex County journeyed to Montpelier, the seat of the convention. Here at "Cotterels elegant hotel" they found fifty delegates from four different states assembled to discuss the railroad. Watson being disappointed at not being elected chairman of the meeting played little part in the debates. He did, however, make a formal speech which was widely printed. After three days the meeting was adjourned "all animated with most perfect confidence of eventual success."

Watson lived to see railroad laws passed in all four states, but others, not Watson, were to reap the benefit of his work.

The ten remaining years of his life were filled not only with the promotion of railroads and turnpikes but with other schemes for bringing prosperity to Port Kent. His efforts for a new mail route

from Keeseville to Burlington via Port Kent were successful, as was his cry for a new steam ferry, but his cherished plan for the government to build a great breakwater around his harbor was successful in arousing the interest of the government, but the breakwater went to Plattsburg. Banks and education were not neglected. Throughout his residence in the north country, although interested in many things, he never lost his love for agriculture and was forever carrying on experiments and encouraging the formation and activities of the county societies.

Few men have labored with more unselfish zeal for the interests and improvements of their country. It can be truly said that he served his country well and labored without stint for public good.

Elkanah Watson died at the age of eighty-four in his stone castle at Port Kent. He lies buried on the hill overlooking the quiet village which he envisioned as a great commercial city. A plain and simple obelisk marks his grave and bears the following inscription which he had written for himself.

Here lies the Remains
of
Elkanah Watson

The founder and first President of
The Berkshire Agricultural Society

May generations yet unborn
Learn by his Example
To love their Country

Plans for Indian Archaeological Study and Exploration—Address by H. Jermain Slocum, President of the Champlain Valley Archaeological Society

YOU historians deal with dates, while the archaeologists, at least in this part of the world, try to tell you what man was like before you pin a date on him.

From the early part of the sixteenth century, which is the earliest date you historians have of the Algonquins, we go back and find that these people had a very distinct culture and some time before them

other people lived here who were different. In fact, we have records of five distinct peoples. We cannot give you any dates, but we can tell you how they lived, what they ate and the kind of game they hunted, and when we are fortunate enough to find the skeletons, we can tell quite well what they looked like.

The archaeology of New England has been singularly neglected in comparison with that of other parts of our country. Much less time and money have been devoted to its study and much less literature exists on the subject than on the antiquities of either such comparatively unexplored states as Wisconsin or Arkansas. The colonists naturally looked upon the Indian as an enemy, and a menace to the peace and welfare of their newly established homes. He was to be exterminated when necessary, and tolerated only when he became Christianized and had lost in a great measure those inherent qualities which at a later day rendered the western tribes of great interest, especially to students of primitive man. Our colonists confined their observations to inhabited Indian villages, graveyards of the period, crudely constructed Indian forts, and other evidences of Indian occupation in historic times. Although we have in New England scores of publications dealing with early Indian history, Indian wars, and related subjects, we search the libraries in vain for a volume devoted exclusively to the archaeology of the New England states.

This seems to be due to the fact that there are in New England no conspicuous archaeological monuments, no mounds or earthworks, cliff houses or ruined buildings, while in other sections of the country ancient mounds, ruins, and other remains, of both stone and earth, stand out prominently as landmarks and at once attract attention, even from a distance. Except the village sites, which are smaller here than elsewhere, we have practically no surface indications of aboriginal occupation. While it is comparatively easy to locate shell heaps in cruising along the coast, to find cemeteries or interior village sites, we are compelled to depend upon the use of spade and testing rod. A remark of the late Dr. Thomas Wilson of the Smithsonian Institution, that evidences of prehistoric occupation of a given area are found in proportion as men search, and not according to the ratio in which they exist, is peculiarly applicable to New England.

The Champlain Valley Archaeological Society was formed in 1937 by a group of men who had been doing some field work during the summer of that year for the purpose of doing real scientific work

in the Champlain Valley. For the past three years field work has been carried on in Vermont and the reports and materials of this work have been distributed between the Fleming Museum at Burlington and Fort Ticonderoga. Until this summer no worth-while site had been found on the New York side of Lake Champlain, but this spring a very promising site has been located at the mouth of the Ausable River and an expedition is now being organized to work this site.

Last fall, the Vermont Historical Society decided to form an Archaeological Committee and the speaker was invited to be its chairman. A good deal of study was given to the functions of this Committee for the State of Vermont, and it was decided that the most important thing to be done was an archaeological survey of the state. An archaeological survey is simple to make, but it takes a lot of time and much coöperation on the part of those interested; and it is, therefore, proposed that this committee be composed of seven members, distributed geographically over the state; and we are very anxious to have the members of the Vermont Historical Society volunteer for this interesting work. The work of each member of this committee will be to make diligent inquiry of every one he can contact in his district as to any Indian material which has been found. When the particular site of a find has been located, it is to be marked on a Government survey map of that district and a notation made in a notebook as to the owner of the land, nature of the land, cultivation, etc. Once a year these notes and map will be turned in to the headquarters of the Vermont Historical Society and site locations marked on a master map while the information in the notebooks will be placed on cards and filed. It will be seen readily that in the course of a few years very valuable archaeological information will be on file, and what is more important, it will be the property of the state.

It is proposed that archaeological work in the state shall only be done by those museums or institutions which are approved by the Vermont Historical Society and some agreement shall be arrived at by which the material remains the property of the state.

This summer will be spent in organizing the committee, and next summer the Vermont Historical Society and the Champlain Valley Archaeological Society will have a joint expedition in the field.

One of the branches of archaeology is anthropology, and one of the greatest anthropologist in this country is Dr. Hrdlicka of the National Museum in Washington, who has agreed to do all the

work in this branch of the science for our Societies. A year ago this spring on my way north I called on Dr. Hrdlicka to gain some information as to his methods of filing his skeletal material, and he showed me how the skulls were filed, the anthropological measurements marked on the outside of the case with an index number which, when referred to, showed comparative measurements with other skulls and this continued through the major bones of the body. After we had spent about an hour going over these files, he turned and asked me if I had any skeletons and I said that I had, from the state of Vermont. He said: "Vermont? Mr. Slocum, do you know we have 16,000 skeletons in this museum and we haven't one from Vermont nor one from Maine?" My reply was, "Doctor, the reason must be very evident to you." "What," says he, "is that?" I replied: "Do you appreciate the fact that Maine and Vermont were the only two Republican states in the Union?" Dr. Hrdlicka was furious, pounded his desk vigorously, and said, "Does not apply—does not apply!"

I would be glad if any one interested in this work would communicate with me at Ticonderoga, New York, or with Mr. John Clement at Rutland, Vermont.

Folk-Songs and Ballads of Vermont—A Résumé of Remarks by Helen Hartness Flanders, in Charge of Vermont Folk-Song Archive

At the June meeting of the Champlain Valley Historical Association I tried to assemble ballads which would show what a region can do to words and tunes. As well, I hoped to find blood relations in this lore among the historians, antiquarians, and inheritors of traditional songs in the audience who had gathered from both sides of the state line. To whet memories I played a recording of "Barbara Allen" as it is generally known up and down the land; then I gave the lumber camp version. It has this verse far more personal in form than it is in the English traditions of the song:

You go look up, at the head of my bed,
And on a nail you'll see hangin'
My gold ring, and my watch and chain.
Take them, sweet Barbara Allen.

I spoke of the "Calais Disaster" as it appears in our latest collection, *The New Green Mountain Songster*, as written by Reuben Waters after the drowning of five picnickers in Wheeler's Pond. We have as yet found no tune for its words, which run:

Now all you good people of every degree,
Come listen one moment with attention to me.
A sorrowful story I'm going to relate
Of a fatal disaster that happened of late.

O, Calais did tremble at this awful stroke
And considered the voice of Jehovah had spoke
To teach us we're mortals, exposed to death
And subject each moment to yield up our breath.

More recently, in East Berkshire, Vermont, we recorded "Mulberry Disaster" *with* its tune. It begins:

Come all ye good people of every degree;
And listen with attention one moment to me,
For a sorrowful story I mean to relate,
Of a mournful disaster that happened of late.

Oh, Mulberry trembled at that awful stroke;
Consider the voice of Jehovah that spoke,
To teach us we are mortal, and exposed to death;
And subject each moment to yield up our breath.

Definitely this shows that a pattern of a "Disaster" song was used, whether consciously or unconsciously, to tell the news when this tragedy happened, in Vermont. Old songs, old phrases come to mind and are re-used quite naturally. Even, in ordinary speech, I have run upon lines of songs making more vivid some story of a folk-singer. For instance, Mr. Elmer George, of North Montpelier, was telling of some overgrown boys at a rural school, who, if things did not go their way, would pick up the undersized teacher and "give him six dips in the river." I recognized this as a phrase in a song ridiculing "Hewson, the Cobler" who fought in Cromwell's Irish campaign. That "six dips in the river" was an allusion to Hewson's being an Anabaptist. I had not ever known Mr. George had heard the song, but, of course, I raised the question and learned who sang

it to him. Now, if any reader knows the whereabouts of one Willie Wells, I would appreciate knowing his address. *He* sings the song. I've *tried* Elmore Mountain. I have already recorded "Hewson, the Cobler" in Vermont. It was sung by a bedridden man in Perkinsville who could still sing it with a glint in his eye. At the time, when I came upon it, it seemed a far cry from its origin.

Another song that is a "far cry," also, is known to Mrs. John Fairbanks of North Springfield, as "Little Harry Euston." It is the Irish form of "The Jew's Daughter," which was old when Chaucer chose its theme for "The Prioress' Tale."

Two other songs, echoes of antiquity, now found in Vermont, it seemed proper to cite. "The Ran, the Ran, the King of All Birds" was sung by Mrs. E. M. Sullivan of Springfield, Vermont. It is offspring of the old Druid custom of celebrating St. Stephen's Day with a dead wren on a pole. "King John and the Bishop" is of medieval times when the bishop was richer and stronger than the king. In England, it was earliest translated from the Saxon in 1483.

Of early American songs, I gave "Brave Wolfe" as lovingly made up by the folk after his death, "Henry Green and Mary Wyatt"—a murder song from New York state, found throughout Vermont, and "The Beckwith Tragedy," which happened in pioneer days at Tinmouth.

Just as, that day, at Basin Harbor, I hoped these songs would call to minds, *other* songs handed down in memories, so I hope to hear from readers who will like to write me what they are recalling.

[*The address by Dr. E. Eugene Barker on the history of the iron industry in northern New York belongs in this series, but it was not available for this issue. We hope to be able to publish it later. Editor.*]

LIST OF FOLK-SONGS RECORDED IN VERMONT IN NOVEMBER, 1939

Under the Direction of Helen Hartness Flanders and through the Courtesy of the Vermont Folk-Song Archive

[All items marked with an asterisk were already filed in the Archive of Vermont Folk-Songs and Ballads and so listed in the June *Proceedings* of the Vermont Historical Society, 1939, or the "Additions" prepared by November for the December issue. Many have already been printed in one of the four published collections: *A Garland of Green Mountain Song* by Helen Hartness Flanders and Helen Norfleet (A. W. Peach, Agent, Northfield, Vt.), *Country Songs of Vermont* by Helen Hartness Flanders and Helen Norfleet (G. Schirmer, Inc., New York, Publisher), *Vermont Folk-Songs and Ballads* by Flanders and Brown (Vol. 1, *Green Mountain Series*, A. W. Peach, Agent, Northfield, Vt.), *The New Green Mountain Songster* by Flanders, Ballard, Brown and Barry (Yale University Press, New Haven, Conn., Publishers). Through the courtesy of the Library of Congress, these items were mechanically recorded by Mr. Alan Lomax, assistant archivist of American Folk Music, on discs to become part of the travelling library of records for the Vermont public schools. H. H. F.]

L C AAES	*Vt. No.*	*Name of Song*	*Name of Singer*	*Place*	*Date*
3684 A	1 A	Discussion of Parents' Stories	Mrs. Fairbanks	Springfield	11-3-39
3684 B	1 B	Duqueen	Mrs. Fairbanks	Springfield	11-3-39
3685 A	2 A	Duqueen (Part II)	Mrs. Fairbanks	Springfield	11-3-39
3685 B	2 B	The Cat Story	Mrs. Fairbanks	Springfield	11-3-39
3686 A	3 A	The Pretty Maid Milking the Cow (*legend and fragment of song*)	Mrs. Fairbanks	Springfield	11-3-39
*3686 B	3 B	Little Harry Euston (*legend and fragment*)	Mrs. Fairbanks	Springfield	11-3-39
*3687 A	4 A	Little Harry Euston (*complete*)	Mrs. Fairbanks	Springfield	11-3-39

L C AAES	*Vt. No.*	*Name of Song*	*Name of Singer*	*Place*	*Date*
3687 B 1	4 B 1	Cock Robin Is Dead And Gone to His Grave	Mrs. Fairbanks	Springfield	11-3-39
3687 B 2	4 B 2	The Shores of Amerikay	Mrs. Fairbanks	Springfield	11-3-39
*3688 A 1	5 A 1	Hull's Victory	L. O. Weeks (fiddle)	Springfield	11-3-39
3688 A 2	5 A 2	Bonaparte's March	L. O. Weeks (fiddle)	Springfield	11-3-39
3688 B	5 B	Caledonia March	L. O. Weeks (fiddle)	Springfield	11-3-39
3689 A 1	6 A 1	The Gypsy's Hornpipe	L. O. Weeks (fiddle)	Springfield	11-3-39
3689 A 2	6	The Lamplighter's Hornpipe	L. O. Weeks (fiddle)	Springfield	11-3-39
*3689 B	6	Anthony Rowley (the Farmer's Curst Wife)	L. O. Weeks (fiddle)	Springfield	11-3-39
3690 A 1	7	The Arkansas Traveller	L. O. Weeks (fiddle)	Springfield	11-3-39
3690 A 2	7	The Tuning of the Fiddle	L. O. Weeks (fiddle)	Springfield	11-3-39
3690 A 3	7	Bowery Boys (*Buffalo Gals*)	L. O. Weeks (fiddle)	Springfield	11-3-39
3690 B 1	7	Daniel O'Connell's Welcome to Parlement	L. O. Weeks (fiddle)	Springfield	11-3-39
3690 B 2	7	St. Patrick's Day in the Morning	L. O. Weeks (fiddle)	Springfield	11-3-39
*3690 B 3	7	For the Portland Fancy	L. O. Weeks (fiddle)	Springfield	11-3-39
3690 B 4	7	Steamboat Quickstep (*fragment*)	L. O. Weeks (fiddle)	Springfield	11-3-39
3691 A 1	8	Steamboat Quickstep	L. O. Weeks (fiddle)	Springfield	11-3-39
*3691 A 2	8	Speed the Plow	L. O. Weeks (fiddle)	Springfield	11-3-39
3691 A 3	8	The Devil's Dream	L. O. Weeks (fiddle)	Springfield	11-3-39
3691 B 1	8	Haste to the Wedding	L. O. Weeks (fiddle)	Springfield	11-3-39
3691 B 2	8	Petronella	L. O. Weeks (fiddle)	Springfield	11-3-39
3692 A 1	9	Pitchpipe	L. O. Weeks (fiddle)	Springfield	11-3-39
3692 A 2	9	Fiddle tune (*name unknown*)	Elmer Barton	Quechee	11-4-39
3692 B 1	9	The Old Rocky Mt. Goat f	Elmer Barton	Quechee	11-4-39
3692 B 2	9	Bonaparte's Retreat f	Elmer Barton	Quechee	11-4-39
3693 A 1	10	Hull's Victory f	Elmer Barton	Quechee	11-4-39
*3693 A 2	10	The Devil's Dream f	Elmer Barton	Quechee	11-4-39
*3694 B 1	10	The Arkansas Traveller f	Elmer Barton	Quechee	11-4-39
3693 B 2	10	Conversation with Elmer Barton	Elmer Barton	Quechee	11-4-39
*3694 A 1	11	The Days of '49	Elmer Barton	Quechee	11-4-39
3694 B 1	11	Davey Crockett	Elmer Barton	Quechee	11-4-39

L C AAES	*Vt. No.*	*Name of Song*	*Name of Singer*	*Place*	*Date*
3694 A 2	11	Unnamed fiddle tunes	Elmer Barton	Quechee	11-4-39
3695 A 1	12	Towpath song	Elmer Barton	Quechee	11-4-39
3695 A 2	12	The Gran "Derze" (*incomplete*) f	Elmer Barton	Quechee	11-4-39
3695 B 1	12	The Gran "Derze" (*complete*) f	Elmer Barton	Quechee	11-4-39
3695 B 2	12	The Old Montreal French Four f	Elmer Barton	Quechee	11-4-39
3696 A 1	13	The Bummer's Reel f	Elmer Barton	Quechee	11-4-39
3696 A 2	13	Bumming on the Turnpike	Elmer Barton	Quechee	11-4-39
3696 B 1	13	Won't You Come Over to Holo	Elmer Barton	Quechee	11-4-39
3697 A 1	14	Springfield Jail (*story and song*)	Elmer Barton	Quechee	11-4-39
3697 A 2	14	The East Brookfield Woolen Mill (*poem*)	Elmer Barton	Quechee	11-4-39
3698 A 1	15	The Weaver's Story (*story*)	Elmer Barton	Quechee	11-4-39
3698 A 2	15	The Weaver's Story (*story*)	Elmer Barton	Quechee	11-4-39
*3699 B 1	16	Wake Up, Susan f	Elmer Barton	Quechee	11-4-39
3699 B 2	16	Fiddle tune f	Elmer Barton	Quechee	11-4-39
3699 B 3	16	Fiddle tune f	Elmer Barton	Quechee	11-4-39
3700 A	17	Willie Brandon	Jonathan Moses	Orford, N. H.	11-6-39
3700 B	17	Bonnie Muriley	Jonathan Moses	Orford, N. H.	11-6-39
3701 A	18	Conversation (*conclusion*)	Jonathan Moses	Orford, N. H.	11-6-39
3701 B	19	The Bold Soldier	Jonathan Moses	Orford, N. H.	11-6-39
3702 A 1	19	The Bold Soldier (*conclusion*)	Jonathan Moses	Orford, N. H.	11-6-39
3702 A 2	19	Josie Langmaid	Jonathan Moses	Orford, N. H.	11-6-39
3702 B	19	Young Henery and Miss Ryatt	Jonathan Moses	Orford, N. H.	11-6-39
3703 A 1	20	Jack, Bung Your Eye	Jonathan Moses	Orford, N. H.	11-6-39
3703 A 2	20	Joe Bowers (*fragment*)	Jonathan Moses	Orford, N. H.	11-6-39
3703 B 1	20	The Lowlands Low (*fragment*)	Jonathan Moses	Orford, N. H.	11-6-39
3703 B 2	20	As I Went Walking in Sad Lamentation	Jonathan Moses	Orford, N. H.	11-6-39
3704 A	21	I Am a Maid in Love, Sir	Jonathan Moses	Orford, N. H.	11-6-39
3704 B 1	21	I Am a Maid in Love, Sir (*conclusion*)	Jonathan Moses	Orford, N. H.	11-6-39
3704 B 2	21	It's a Poor Sailor Boy of Courage Stout and Bold	Jonathan Moses	Orford, N. H.	11-6-39

L C AAES	*Vt. No.*	*Name of Song*	*Name of Singer*	*Place*	*Date*
3705 A 1	22	B 2 (*conclusion*)	Jonathan Moses	Orford, N. H.	11-6-39
3706 A 2	22	The Cuckoo Is a Fine Bird	Jonathan Moses	Orford, N. H.	11-6-39
3705 B 1	22	As I Went A-Courting a Farmer's Daughter	Jonathan Moses	Orford, N. H.	11-6-39
3705 B 2	22	We Anchored by the Roadside, Jim	Jonathan Moses	Orford, N. H.	11-6-39
3706 A	23	The Drunkard's Dream	Jonathan Moses	Orford, N. H.	11-6-39
3706 B 1	23	The Drunkard's Dream (*conclusion*)	Jonathan Moses	Orford, N. H.	11-6-39
3706 B 2	23	I Am a Boatsman By Trade, Jack Williams Is My Name	Jonathan Moses	Orford, N. H.	11-6-39
3707 A 1	24	(*24 B 2 conclusion*)	Jonathan Moses	Orford, N. H.	11-6-39
3707 A 2	24	Pitchpipe	Jonathan Moses	Orford, N. H.	11-6-39
3707 A 3	24	(*25 A conclusion*)	Jonathan Moses	Orford, N. H.	11-6-39
3707 B	24	Young Edward Boles	Jonathan Moses	Orford, N. H.	11-6-39
3708 A	25	Willie Taylor	Jonathan Moses	Orford, N. H.	11-6-39
3708 B 1	25	The Green Mt. Boys	Jonathan Moses	Orford, N. H.	11-6-39
3708 B 2	25	There Was an Old Soldier And He Had a Wooden Leg	Jonathan Moses	Orford, N. H.	11-6-39
3709 A	26	The Lumberman's Alphabet	Elmer George	East Calais	11-6-39
3709 B	26	(*Same, repeated*)	Elmer George	East Calais	11-6-39
3710 A	27	The Poor Soldier (*conversation*)	Elmer George	East Calais	11-6-39
3710 B 1	27	The Railroad Wreck	Elmer George	East Calais	11-6-39
*3710 B 2	27	The Bold Soldier	Elmer George	East Calais	11-6-39
*3711 A	28	My Love Is One of the Finest Young Men	Elmer George	East Calais	11-6-39
3711 B	28	The Diamonds of Derry	Elmer George	East Calais	11-6-39
*3712 A	29	In St. Charles	Elmer George	East Calais	11-6-39
*3712 B	29	James McDonald—The Traitor Lover	Elmer George	East Calais	11-6-39
*3713 A	30	Fair Lucy	Elmer George	East Calais	11-6-39
*3713 B	30	The House Carpenter	Elmer George	East Calais	11-6-39
3714 A	31	Moosehead Lake Song	Elmer George	East Calais	11-6-39
*3714 B	31	The Golden Willow Tree	Elmer George	East Calais	11-6-39
3715 A	32	The Queenstown Mourner	Mrs. Flora Eddy	R.F.D. No. 1 Randolph Centre, Vt.	11-7-39

L C AAES	Vt. No.	Name of Song	Name of Singer	Place	Date
3715 B	32	(*Same as above, continued*)	Mrs. Flora Eddy	R.F.D. No. 1 Randolph Centre, Vt.	11-7-39
3716 A 1	33	(*Conclusion of above*)	Mrs. Flora Eddy	R.F.D. No. 1 Randolph Centre, Vt.	11-7-39
3716 A 2	33	Conversation	Mrs. Flora Eddy	R.F.D. No. 1 Randolph Centre, Vt.	11-7-39
3716 A 3	33	Fair Charlotte	Mrs. Flora Eddy	R.F.D. No. 1 Randolph Centre, Vt.	11-7-39
3716 B	33	(*The above, continued*)	Mrs. Flora Eddy	R.F.D. No. 1 Randolph Centre, Vt.	11-7-39
3717 A 1	34	Fair Charlotte (*conclusion*)	Mrs. Flora Eddy	R.F.D. No. 1 Randolph Centre, Vt.	11-7-39
3717 A 2	34	Hurrah, For New England	Mrs. Flora Eddy	R.F.D. No. 1 Randolph Centre, Vt.	11-7-39
3717 B 1	34	The Tempest		E. Bethel	11-8-39
J. H. Budds, fiddle, Mrs. V. M. Gifford, piano, Mr. V. M. Gifford, trumpet					
3717 B 2	34	The Devil's Dream		E. Bethel	11-8-39
J. H. Budds, fiddle, Mrs. V. M. Gifford, piano, Mr. V. M. Gifford, trumpet					
3717 B 3	34	The Soldier's Joy		E. Bethel	11-8-39
J. H. Budds, fiddle, Mrs. V. M. Gifford, piano, Mr. V. M. Gifford, trumpet					
3718 A 1	35	Portland Fancy		E. Bethel	11-8-39
J. H. Budds, fiddle, Mrs. V. M. Gifford, piano, Mr. V. M. Gifford, trumpet					
3718 A 2	35	Ingleside		E. Bethel	11-8-39
J. H. Budds, fiddle, Mrs. V. M. Gifford, piano, Mr. V. M. Gifford, trumpet					
3718 B 1	35	Mary on the Wild Moor		E. Bethel	11-8-39
J. H. Budds, fiddle, Mrs. V. M. Gifford, piano, Mr. V. M. Gifford, trumpet					
3718 B 2	35	The White Cockade (*Polka*)		E. Bethel	11-8-39
J. H. Budds, fiddle, Mrs. V. M. Gifford, piano, Mr. V. M. Gifford, trumpet					
3719 A 1	35	½ Darling Nellie Gray (*calling off a set*)		E. Bethel	11-8-39
J. H. Budds, fiddle, Mrs. V. M. Gifford, piano, Mr. V. M. Gifford, trumpet					
3719 A 2	35	½ Yankee Doodle (*calling off a set*)		E. Bethel	11-8-39
J. H. Budds, fiddle, Mrs. V. M. Gifford, piano, Mr. V. M. Gifford, trumpet					
3719 B	35	The Flowers of Michigan		E. Bethel	11-8-39
Played at the Sons of the Veterans of the Civil War Dance in Chelsea, Vt., Nov. 8, by a fiddle, piano, bass, and guitar combination, Ed Larkin, fiddler and prompter					
3720 A	36	Same (*continued*)		E. Bethel	11-8-39
Played at the Sons of the Veterans of the Civil War Dance in Chelsea, Vt., Nov. 8, by a fiddle, piano, bass, and guitar combination, Ed Larkin, fiddler and prompter					

L C AAES	Vt. No.	Name of Song	Name of Singer	Place	Date
3720 B 1	36	Same (*conclusion*)		E. Bethel	11-8-39
Played at the Sons of the Veterans of the Civil War Dance in Chelsea, Vt., Nov. 8, by a fiddle, piano, bass, and guitar combination, Ed Larkin, fiddler and prompter					
3720 B 2	36	The Black Cat Quadrille (*same group and prompter*)		E. Bethel	11-8-39
3721 A	37	(*Same, continued*) (*same group and prompter*)		E. Bethel	11-8-39
3721 B 1	37	(*Same, conclusion*) (*same group and prompter*)		E. Bethel	11-8-39
3721 B 2	37	Pop, Goes the Weasel (*same group and prompter*)		E. Bethel	11-8-39
3721 B 3	37	Reuben, Reuben (*same group and prompter*)		E. Bethel	11-8-39
3722 A 1	38	Yankee Doodle (*36 B 2 continued*) (*same group and prompter*)		E. Bethel	11-8-39
3722 A 2	38	Rhymed Calling (*no title*) Ed Larkin, fiddle, guitar accompaniment		E. Bethel	11-8-39
3722 B	38	Chorus Jig (*same group as above*)		E. Bethel	11-8-39
3723 A 1	39	The Girl I Left Behind Me (*melody used as set-call, by same group*)		E. Bethel	11-8-39
*3724 A	40	The Cambric Shirt	Mrs. M. P. Daniels	East Calais	11-9-39
*3724 B	40	The Sheffield Apprentice	Mrs. M. P. Daniels	East Calais	11-9-39
*3725 A	41	The Major's Britches	Elmer George	East Calais	11-9-39
*3725 B	41	The Bold Boatsman	Elmer George	East Calais	11-9-39
*3726 A	42	How We Tried to Lick (*recited by the teacher*)	Elmer George	East Calais	11-9-39
*3726 B 1	42	The Preacher and the Country Church (*recited by same*)	Elmer George	East Calais	11-9-39
3726 B 2	42	Once More A-Lumbering Go (*fragment*)	Elmer George	East Calais	11-9-39
*3727 A	43	The Jam on Geary's Rocks	Elmer George	East Calais	11-9-39
*3727 B	43	Old Man's Courtship	Elmer George	East Calais	11-9-39
*3728 A	44	The Western Rangers	Mrs. M. P. Daniels	East Calais	11-9-39
3728 B	44	The Western Rangers (*the Texas Rangers*)	Elmer George	East Calais	11-9-39
*3729 A 1	45	The Frenchman's Ball	Elmer George	East Calais	11-9-39
3729 A 2	45	(*Same, accompanied by Alan Lomax on guitar*)			

L C AAES	Vt. No.	Name of Song	Name of Singer	Place	Date
3729 B	45	The Frenchman's Ball	Mrs. M. P. Daniels	East Calais	11-9-39
3730 A	46	The Six King's Daughters	Mrs. M. P. Daniels	East Calais	11-9-39
*3730 B	46	Edmund Dell	Mrs. M. P. Daniels	East Calais	11-9-39
3731 A	47	On the Banks of Lake Erie	Mrs. M. P. Daniels	East Calais	11-9-39
3731 B 1	47	The Wild Cowboy	Mrs. M. P. Daniels	East Calais	11-9-39
3731 B 2	47	Christie Warden	Mrs. M. P. Daniels	East Calais	11-9-39
3732 B 1	47	The Rich Old Miser (Get Away, Old Man, Get Away)	Mrs. M. P. Daniels	East Calais	11-9-39
3732 B 2	48	Same song	Elmer George	East Calais	11-9-39
*3733 A	49	To Be a Farmer's Boy	Mrs. M. P. Daniels	East Calais	11-9-39
*3733 B 1	49	John Riley	Elmer George	East Calais	11-11-39
3733 B 2	49	John Riley	Mrs. M. P. Daniels	East Calais	11-11-39
3734 A 1	50	(*3733 B 2 continued*)	Mrs. M. P. Daniels	East Calais	11-11-39
*3734 A 2	50	Sweet William	Elmer George and Mrs. Daniels	East Calais	11-11-39
*3734 B	50	The Johnstown Flood	Mrs. M. P. Daniels	East Calais	11-11-39
3735 A 1	51	(*3725 A 2 conclusion*)			
*3735 A 2	51	Polly	Elmer George	East Calais	11-11-39
*3735 B	51	Wilkins and His Dinah	Elmer George	East Calais	11-11-39
3736 A 1	52	The Johnstown Flood (*conclusion, see 3734 B*)			
3736 A 2	52	(*3736 B conclusion*)			
3736 B	52	Kate and the Cow-horns	Mrs. M. P. Daniels	East Calais	11-11-39
3738 A 1	54	The Milking Maid	Elmer George and Mrs. Daniels	East Calais	11-11-39
*3738 A 2	54	The Honest Irish Lad	Mrs. M. P. Daniels	East Calais	11-11-39
3738 A 3	54	(*Same, continued*)			
*3738 B 1	54	The Little Mohee	Mrs. M. P. Daniels	East Calais	11-11-39
3738 B 2	54	(*Same as 3738 A 2, continued*)			
*3739 A	55	King John and the Bishop	Elmer George	East Calais	11-11-39
3739 B 1	55	(*Same song, conclusion*)			
3739 B 2	55	(*Same song sung in part by Mrs. Daniels*)		East Calais	11-11-39
*3740 A 1	56	Will, the Weaver	Elmer George	East Calais	11-11-39
3740 A 2	56	Will, the Weaver (*corrected by Mrs. Daniels*)		East Calais	11-11-39
3740 A 3	56	The Drunken Old Man (*fragment*)	Elmer George	East Calais	11-11-39
		(*Mrs. Daniels will supply the rest of the words on request*)			
3740 A 4	56	The Sly Young Crow	Mrs. M. P. Daniels	East Calais	11-11-39

L C AAES	Vt. No.	Name of Song	Name of Singer	Place	Date
*3740 B	56	Fair Lucy	Mrs. M. P. Daniels	East Calais	11-11-39
*3741 A	57	There's No One to Welcome Me Home	Elmer George	East Calais	11-11-39
3741 B	57	The Dairy Maid	Elmer George	East Calais	11-11-39
3742 A 1	57	One Morning, One Morning in May	Elmer George	East Calais	11-11-39
3742 A 2	58	Three Pretty Lassies	Elmer George	East Calais	11-11-39
*3742 B	58	The Lady and the Farmer's Son	Elmer George	East Calais	11-11-39
3743 A	59	The Dying Californian	Mrs. M. P. Daniels	East Calais	11-11-39
3743 B 1	59	Dying Californian (*conclusion*)	Mrs. M. P. Daniels	East Calais	11-11-39
3743 B 2	59	The Sailor Boy and the Chambermaid	Elmer George	East Calais	11-11-39
3744 A 1	60	As I Went Down to Darbytown	Elmer George	East Calais	11-11-39
3745 A to 3748 B		Songs and Conversation (*see supplementary list*)	Mrs. E. M. Sullivan	Springfield	
*3748 B	64	Murdered By a Brother	J. M. Kennison	Bennington	11-11-39
3749 A	65	Peter Emmerley	James Rattery	Walpole, N. H.	11-10-39
3749 B	65	Foreman Young Monroe	James Rattery	Walpole, N. H.	11-10-39
3750 A	66	(*65 B conclusion*)	James Rattery	Walpole, N. H.	11-10-39
3750 B	66	The Lass of Mohee	James Rattery	Walpole, N. H.	11-10-39
3751 A 1	67	Pigeon on the Gatepost (*fiddled by*)	James Rattery	Walpole, N. H.	11-10-39
3751 A 2	67	The Forest Rangers (*fiddled by*)	James Rattery	Walpole, N. H.	11-10-39
3751 B	67	Come All You True-Born Irishmen	James Rattery	Walpole, N. H.	11-10-39
*3752 A & B	68	Lord Bakeman	J. C. Kennison	Bennington	11-11-39
*3753 A & B	69	Lord Thomas and Fair Ellener	J. C. Kennison	Bennington	11-11-39
*3754 A	70	The Green Mountain Boys	J. C. Kennison	Bennington	11-11-39
*3754 B	70	The Texas Rangers	J. C. Kennison	Bennington	11-11-39
*3755 A	71	Springfield Mountain	J. C. Kennison	Bennington	11-11-39
*3755 B	71	Jim Fiske	J. C. Kennison	Bennington	11-11-39
*3756 A	72	A Gentleman of Exeter (*fragment*)	J. C. Kennison	Bennington	11-11-39
*3756 B	72	A Gentleman of Exeter (*complete*)	J. C. Kennison	Bennington	11-11-39
*3757 A	73	The Jewish Girl	J. C. Kennison	Bennington	11-11-39
*3757 B	73	The Two Brothers	J. C. Kennison	Bennington	11-11-39

LC AAES	Vt. No.	Name of Song	Name of Singer	Place	Date
3758 A	74	The Newsboy on the Street	J. C. Kennison	Bennington	11-11-39
3758 B	74	Shortwaisted Peggy	J. C. Kennison	Bennington	11-11-39
3759 A 1	75	As I Walked Out On Buffalo Street	J. C. Kennison	Bennington	11-11-39
3759 A 2	75	I Was Bred and Born in Somerset (*fragment*)	J. C. Kennison	Bennington	11-11-39
*3759 B	75	Fair Fanny More	J. C. Kennison	Bennington	11-11-39
3760 A	76	You Drowsy Sleepers	J. C. Kennison	Bennington	11-11-39
3761 A	77	I Was Born and Bred in Somersville (*complete*)	J. C. Kennison	Bennington	11-11-39
3761 B 1	77	Ten Thousand Miles Away	J. C. Kennison	Bennington	11-11-39
3761 B 2	77	Most Anything	J. C. Kennison	Bennington	11-11-39

Lists Supplementary to the Above

3698 A 3	15	I'll Take a Plute	Elmer Barton	Quechee	11-4-39
3698 B 1	15	The Beater Skin	Elmer Barton	Quechee	11-4-39
3698 B 2	15	The French Tickler	Elmer Barton	Quechee	11-4-39
3698 B	15	Election Day Toast	Elmer Barton	Quechee	11-4-39
3699 A 1	16	The Jolly Tinker	Elmer Barton	Quechee	11-4-39
3699 A 2	16	The Alphabetical Toast	Elmer Barton	Quechee	11-4-39
3732 A	47	The Frozen Limb	Elmer George	East Calais	11-9-39
3745 A 1		Shule Agrah	Sung by Mrs. Ellen Sullivan		11-10-39
3745 A 2		The Croppy Boy	Spoken by Mrs. Ellen Sullivan		11-10-39
3745 A 3		Reilly, the Fisherman	Spoken by Mrs. Ellen Sullivan		11-10-39
3745 B 1		Making Children By Steam	Sung by Mrs. Ellen Sullivan		11-10-39
3745 B 2		Patrick Shean	Spoken by Mrs. Ellen Sullivan		11-10-39
3746 A 1					
3746 A 2		The Dying Nun	Sung by Mrs. Ellen Sullivan		11-10-39
3746 B 1		Katheleen, Mavourneen Won't You Let Me In?	Spoken by Mrs. Ellen Sullivan		11-10-39
*3746 B 2		The Cherry Tree Carol	Spoken by Mrs. Ellen Sullivan		11-10-39
3746 B 3		You Gallant Sons of Erin	Spoken by Mrs. Ellen Sullivan		11-10-39
*3746 B 4		Jane Campbell	Spoken by Mrs. Ellen Sullivan		11-10-39
3746 B 5		Favorite Songs	Spoken by Mrs. Ellen Sullivan		11-10-39
3746 B 6		Grace O'Malley	Sung by Mrs. Ellen Sullivan		11-10-39
3747 A 1		You Inhabitants of Ireland	Sung by Mrs. Ellen Sullivan		11-10-39
3747 A 2		Henry, the Brave Volunteer	Sung by Mrs. Ellen Sullivan		11-10-39
3747 A 3		Father, Build Me a Boat	Spoken and sung by Mrs. Ellen Sullivan		11-10-39

L C AAES	*Vt. No.*	*Name of Song*	*Name of Singer*	*Place*	*Date*
3747 A 4		The Ghost of the Murdered Girl	Spoken by Mrs. Ellen Sullivan		11-10-39
*3747 B 1		In Dublin's Fair City Pretty Polly Did Dwell	Sung and spoken by Mrs. Ellen Sullivan		11-10-39
*3747 B 2		Father Tom O'Neale	Sung and spoken by Mrs. Ellen Sullivan		11-10-39
3748 A		Ghost Stories	Spoken by Mrs. Ellen Sullivan		11-10-39
Note. All the above were made in Springfield, Vt.					
*3748 B		Murdered By a Brother	Sung by J. C. Kennison	Bennington	11-11-39

LIST OF PUBLICATIONS—VERMONT HISTORICAL RECORDS SURVEY

This list of the current publications of the Vermont Historical Records Survey was sent to us at our request by the state supervisor, Mr. Frank Bryan. We have reason to believe that the list will be of value to many of our readers. New items as they appear will be noted in our pages, and supplementary lists will be printed from time to time. Editor.

Publications of State-wide Interest

1. Directory of Churches and Religious Organizations in the State of Vermont.
2. Inventory of the Church Archives of Vermont—The Diocese of Vermont, Protestant Episcopal.
3. Calendar of the Ira Allen Papers.
   Index to the Burlington Free Press.
4. Vol. I, 1848-52.
5. Vol. II, 1853-55.

Publications of Local Interest

Inventories of the town, village, and city archives of Vermont

6. Addison County—Town of Bridgeport.
7. Chittenden County—Town of Bolton.
8. Chittenden County—Town of Essex.
9. Franklin County—Town of Fairfax.
10. Grand Isle County—Towns of Grand Isle County.
11. Lamoille County—Towns of Morristown and Sterling.
12. Lamoille County—Towns of Stowe and Mansfield.
13. Lamoille County—Town of Waterville.
14. Lamoille County—Town of Wolcott.
15. Orleans County—Town of Albany.
16. Orleans County—Town of Coventry.
17. Orleans County—Town of Derby.
18. Rutland County—Town of Clarendon.
19. Rutland County—Town of Hubbardton.

20. Rutland County—Town of Shrewsbury.
21. Windham County—Town of Brookline.
22. Windham County—Town of Grafton.
23. Windsor County—Town of Plymouth.

Copies of these publications will be mailed on receipt of written request at the office of the Historical Records Survey, Montpelier, Vt. There are no more copies available of the Directory of Churches and Religious Organizations. *Copies will be found at the following Vermont libraries and at the offices of the clerks of the towns covered in the inventory. Wilbur Library, University of Vermont, Burlington; Vermont Historical Society, Montpelier; Memorial Library, East Craftsbury; Middlebury College Library, Middlebury; Ainsworth Public Library, Williamstown; St. Michael's College Library, Winooski; Public Library, Waterbury; Bixby Memorial Free Library, Vergennes; Free Library, Stowe; Free Library, St. Albans; Free Library, Fair Haven; Jedevine Memorial Library, Hardwick; Aldrich Public Library, Barre; Fletcher Memorial Library, Ludlow; Cobleigh Public Library, Lyndonville; Mark Skinner Library, Manchester; Legislative Reference Bureau Library, Montpelier; Kellogg Hubbard Library, Montpelier; Morristown Centennial Library, Morristown; Goodrich Memorial Library, Newport; McCullough Library, North Bennington; Brown Public Library, Northfield; Norwich University Library, Northfield; Orleans Library, Orleans; Peacham Juvenile Library, Peacham; Green Mountain Junior College Library, Poultney; Free Library, Proctor; Library, Coventry; Public Library, Poultney; Rand Memorial Library, North Troy; Rochester Library, Rochester; Rockingham Free Library, Bellows Falls; Fletcher Free Library, Burlington; Dorset Memorial Library, Dorset.*

POSTSCRIPT

WHERE was President Chester A. Arthur born? Our reference books tell us with assurance that his birthplace was Fairfield, Vermont. Mrs. Mary C. Westcot, writing from 31 Lafayette Place, Burlington, Vermont, questions the accepted version, believing that the President was born in Waterville. In letters to the *Burlington Free Press* and to President Gay, Mrs. Westcot has explained the incidents which lead her to suggest Waterville. In the 80's serious efforts were made to prove that Arthur was not born in Vermont but in Canada, and it is quite possible that investigation may establish some evidence to show that Fairfield may be a doubtful birthplace for the Vermont President.

In the first paragraph of her letter Mrs. Westcot refers to the ancient controversy as to the resting-place of Ethan Allen, as revived in a letter in the *Free Press*.

Dear Editor:

I was much interested in the account of Dr. Louis Arthur regarding the disposal of Ethan Allen's body, and the whole narrative brought to my mind a bit of Vermont history that was staged in a small town and known personally to many of the old inhabitants of that place.

The story of the instance was told to me many times in one form or other by old soldiers, preachers, mothers and grandmothers, and is firmly believed by scores of people in that locality to-day—namely, Waterville and Belvidere, Vermont.

I will give a little sketch of the people involved and how I happened to be with the first-hand facts.

It seems that a very well to do and progressive family of Scotch-Irish descent by the name of MacFarland settled on a farm on Wilbur Hill. About 1812.

Their nearest pioneer neighbors were Deacon William Wilbur's people. Among the children born to the MacFarland's were two girls named, Betsy and Louisa. George Wilbur in about 1828 persuaded Betsy MacFarland to come over to the Wilbur Farm and be his bride. Among the children born to this union was a boy named Moses, none other than my father, who bought out the other Wilbur heirs and spent his life on the old Wilbur farm.

Grandfather MacFarland was something of a rover, although he was very fond of the MacFarland estate which he made one of the best places in the town. He rigged up for himself and family a schooner wagon and traveled out to what was known then as "The Far West," Ohio. He helped to settle Marietta, bought land there, and traveled across the Allegheny mountains six times, making his three complete trips to Ohio. Sometimes he went with the whole family and sometimes with only the older boys. Finally he returned to the MacFarland farm to spend the last of his life.

I have heard my grandmother, none other than Betsy MacFarland Wilbur, and Auntie Louisa MacFarland Farrar tell many times of their experiences running behind the schooner wagon over the rough roads and camping near some stream, how they kept fires all night to keep away the wild animals.

My grandmother was very fond of her sister Louisa, and she persuaded Grandfather George Wilbur to build a little house on the corner of the Wilbur farm for Auntie Louisa to live in, and so he did; and when I was a girl in my "teens," Auntie Louisa being too lonely to continue staying in her little home, came to live with my people and stayed with us until she passed away in 1882.

The following is a bit of history which I have heard her talk over with Grandmother, her brother Francis MacFarland, and many of the old inhabitants who came to our house to visit.

It seems that the Rev. Arthur's people came to stay with Grandfather MacFarland's people when the Rev. first came to Waterville to preach.

The church people hired the Applebee house just under the hill from the MacFarland place, and Grandfather moved them down to their new home. The place was very near by a short Indian trail, and such trail was eventually made a permanent cross-road down to the upper village.

There the first settlers were quite near together, the Harveys, Wells, Fairbanks, Hodgkiss, Witherells, Westcots, Faucets, all lived almost in a row along the Kelly River. Most of these people I knew personally when I was a little girl. I heard Auntie Louisa tell of her going from home over the Indian trail to help Mrs. Arthur.

After a while Rev. Arthur had a call from the Baptist people in Fairfield, and he went over there. As he could not find anything

better than a barn to move into, he and some of the men of his parish set to work to fix the barn into a comfortable place to take his wife and children into.

A little unexpectedly Mrs. Arthur, while he was away, was taken ill, and sent Auntie Louisa post haste to the neighbors for help. She secured Grandmother Harvey and Mrs. Fairbanks, their nearest neighbors. Grandmother Harvey was an expert as a midwife, and the baby was duly born with her able assistance. Grandmother Applebee arrived on the scene, and in after years told how she held Chester A. Arthur in her arms soon after he was born. There are people in Waterville now who have heard Grandmother Applebee tell with pride this experience, and emphasize the fact that he was born in her house. The house still stands in Waterville.

Mrs. Arthur was anxious to have her husband return, but knew he must be very busy, so when the baby was five days old she got the "Hostler" Hodgkiss to take her to Fairfield, an experience that Auntie Louisa could never forget. She said, "I sat on the back seat and held the baby while Mrs. Arthur rode with 'Orse.'" ("Orse" Hodgkiss was noted hostler in the town of Waterville, Vt., for many years.)

Auntie Louisa told how they stopped at a farmhouse where Pioneer Leach lived, and Mrs. Arthur nursed the baby.

Rev. Arthur was overjoyed to see his wife and much surprised with his baby boy. The party arrived late in the P.M. The trip proved to be much too hard for Mrs. Arthur, and the Rev. sent a neighbor to Enosburg Falls for a doctor. Mrs. Arthur was soon on her feet again but not able to do her work, so Louisa stayed to help. Mrs. Arthur named her baby Chester in honor of the good doctor Chester of Enosburg Falls.

Auntie Louisa, telling these experiences, would say, "Who do you think was doctor's driver that day?" "Well, none other than my Stephen. That was the first time I ever saw him, and I married him just a few years afterwards."

Auntie Louisa stayed and helped the Arthur family as long as they stayed in Fairfield, and of course cared for Chester. She said, "My father came to Fairfield with his big team and brought us all out to our farm where they stayed with us several weeks before they went to New York."

I heard Auntie Louisa talk these facts and their visit over with many people.

I believe her nephew, Hon. Henry MacFarland of Hyde Park, Vt., may remember regarding these circumstances.

Auntie Louisa was very odd but had a remarkable memory, was very unassuming and modest. She was proud of the fact that she cared for Chester A. Arthur who became President. She would say in her quaint way, "Lawsime! Few people around here ever held a President in their arms, but I did and I carried him over Bakersfield mountain when he was only five days old. And I washed and dressed him many times too while I lived with the Arthurs."

I notice in some of the new books the birthplace of Chester A. Arthur is given as Fairfield—real truth is never indefinitely hidden—it may be covered by a million layers of misrepresentations, but it always comes through eventually.

When my sister Miss Gertrude Wilbur was Supt. of the House of Detention, Washington, D. C., she presented these truths regarding the birth of Chester A. Arthur to President Coolidge and others of importance who have recognized these facts regarding the matter.

In a later note to Mr. Gay, Mrs. Wescot wrote:

There are two incidents which I felt sorry I did not include in my narrative, namely, that the two little girls sat with Aunt Louisa on the back seat going over. That they stayed at a neighbor's house for several days—or until Uncle Osgood MacFarland could take over the furniture from the Applebee House and help Mr. Arthur settle things properly in the old barn in which they made their home there in Fairfield.

* * * * *

One of the definitely valuable features of the Society's activities is the annual essay contest known as the Edmunds' Memorial Prize Essay Contest which is conducted annually by the Society. Students in over a hundred high schools in the state in this year's contest entered essays which dealt with some phase of Vermont history. It is difficult to estimate the range of interest in the contest, for in some schools entire classes write essays as a project, in others only selected pupils write them under the general guidance of a teacher; but it is safe to say that annually, all over the state, our boys and girls are led to think about Vermont's past. The state is divided into twelve districts with a prize of $5, a medal, and a certificate of merit signed by the Governor and the president of the Society going to each winner; then the twelve winning essays are eligible for the state prizes of

$100, $75, and $50. Winners of the state prizes have without exception made excellent records in college, and the majority of them, in letters sent to the director of the contest, indicate that the prize money was saved toward college expenses. A possibly surprising but suggestive fact is that students in the small high schools are as successful in winning prizes as students in the large high schools. Readers who ponder the ramifications of this phase of the Society's service to Vermont will sense its abiding importance in ways that I need not enumerate.

Many of the essays find publication in local papers and others reach more specific form. Miss Jean E. Stevens' essay, winning honorable mention in the state honor group in 1939, "Early History of Vermont Music," appeared in a recent issue of *The Vermonter;* and Mr. Alfred F. Amee's essay, "Calvin Coolidge, 'the Genius of the Average,' " also a winner in the state group in 1939, was published in May by Mr. Amee in an attractive brochure. Mr. Amee is now a student at the University of Vermont, and he plans to use the returns from the sale of the brochure in meeting his college expenses. His address is Randolph, Vermont.

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Vermont to the archaeologist is an undiscovered country, but the interest of Mr. H. Jermain Slocum in leading and organizing a survey of the state under the Society's auspices is a most promising omen. I hope that all over the state Vermonters and visitors to Vermont who are interested in such a survey will lend a hand. Mr. Slocum has clearly indicated in his address the procedure to be followed. Anyone looking for a fascinating hobby will find it in this type of study which is largely an outdoor game with obvious benefits. I can understand the enthusiasm of the antique hunter although I am suspicious of some antiques and skeptical of the seating capacity and strength of certain antique chairs I encounter, and I confess I despise antique bureaus with drawers that open only through subversive tactics. The archaeologist even in an amateur version will not encounter such conditions, but he will still be a hunter of antiques which under the expert's eye will reveal the story of forgotten centuries and people.

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Plans for the celebration of Vermont's admission to the Union have gone steadily forward. On June 18th, two hundred Ver-

monters representing a wide array of state organizations gathered in the Capitol and organized the Citizens Sesquicentennial Committee. Committees whose functions will blanket all activities of the state have been appointed. As the authoritarian state, fathered by Hitler, moves on to successive conquests, Vermont will find in its sesquicentennial an hour of destiny in which to decide between the principle of obedience to authority which is the basis of such a state or the principle of individual liberty which is the basis of a democracy. The decision may not be easy in a day when thousands of men are willing to surrender their liberty in exchange for some degree of security and comfort made possible by the surrender of individual rights to authority. Outwardly, the celebration will be designed to be colorful and appealing, highlighting the past and present and giving perspective to the future. Our December issue will give our readers the prospectus of the plans of 1941. In the meantime, readers who have suggestions for the celebration or who wish information should write the secretary of the Committee, James P. Taylor, State Chamber of Commerce, Burlington, Vermont.

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As our pages have indicated, we have been following with interest the work of the Historical Records Survey; and now a note from Mr. Roaldus Richmond, state supervisor of the Vermont Writers Project, brings the worth-while news that its group is now engaged in three major activities: "Men Against Granite," a book based on the life of Barre stonecutters and other Barre folk; "Champlain Valley Guide," a historical, scenic and recreational guide to Champlain and its eastern shores; and a "History of Rutland."

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A sanely conceived, thoroughly integrated, and carefully written history of our Vermont churches and churchmen would make a magnificent and moving story—and such a book should be written. Beginning with the coming of the French to Isle La Motte in 1666, such a story would not only be of factual value, but there would be tremendous human appeal in the toil, suffering, heroism, and vision of the early clergy of the state. Any Vermont historian will agree with me that in all his investigations—if they *are* investigations—he crosses the paths of clergymen whose contributions to the making of the state have never been adequately recognized. If objection is

made that the theme would be too extensive and too intricate for one writer to handle, I would willingly compromise on one phase, say the early clergy, and suggest that the book be titled, "Churchmen of the Wilderness."

I suppose such a book will never be written for the simple and saddening reason that no author could possibly assign to each sect, to its satisfaction, its particular achievement; so it is better that each sect or denomination write its own history, and let it go at that. Nevertheless, beginning with the coming of the French Catholics to the Isle La Motte and on for two hundred years, the churches and clergy of the state aided in final and abiding ways in the building of Vermont; and their service has never been fully recognized. I believe such a book, if it were ever to be written, should be the work of a layman, man or woman, with broad sympathies and intellectual grasp, who would not be mired down in bogs of data and statistics, but who could follow "the footsteps of consecrated feet." I would not vote for a clergyman or college professor to undertake the task; for some reasons or reason, there is always the risk that their writing will show some evidence of some form of dry-rot—too much education and too little humanity, to put the idea lamely.

I have been looking over with keen appreciation the first issue of the *Inventory of the Church Archives of Vermont*, published by the Historical Records Survey and sent to me through the courtesy of the Rev. Samuel N. Bean, supervisor of Church Records under the Survey. This first number in the "Inventory" deals with *The Diocese of Vermont Protestant Episcopal Church.* This publication seems to me competently done. The volume begins with an excellent historical sketch of the church with emphasis on the church leaders under the title, "Churchmen of Vermont." Diocesan records are noted, and then the vital records of every parish in the state are covered with the very useful and often omitted location of the records. A bibliography is given, also a map listing the Episcopal churches of the state in terms of active parishes and missions and those inactive.

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Vermont is supposed to be a democracy, but I have been indulging in the interesting and amusing game of asking Vermonters to define "democracy"; and the definitions are as varied as a certain famous fifty-seven varieties of a certain food. The totalitarian or authoritarian state can be defined sharply and clearly, but the way Ameri-

cans bungle and disagree about democracy when they attempt to define it is appalling. I suggest that readers of the *Proceedings* send me their definitions of the word "democracy." Do not go to the dictionary; send me the one in your mind as you read this note. The leaders of authoritarian states recognize the fact that the common mind tends to believe only what it can grasp; and their definitions are clear as day; but if there is any accepted definition of "democracy" in the United States, I do not know what it is. I shall be glad to print every definition sent to me.

A. W. P.